The Churchman.

The Rev. HENRY N. HUDSON, M.A., Editor.] "The Church of the Living God, the Pillar and Ground of the Truth." [Vol. XXIV, No. 6.—Whole Number 1203.

JOHN HECKER, PROPRIETOR. NEW-YORK, APRIL 8, 1854.

At No. 111 BROADWAY,
In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church......at 9 A. M. and 3 P. M.
St. Luke's Church...... 7 " 5 "
Church of the Nativity...... 9 A. M.
Church of the Annunciation...... 9 " and 4 P. M.
[Sunday services, 10½ A. M. and 3½ P. M.
Church of the Holy Communion...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, 8½ A. M.
Church of the Transfiguration......¾ to 9 A. M. and 6 P. M.
Church of the Holy Apostles...... 9 "
Church of the Holy Innocents...... 9 "
On Saints' days and other Festivals, 2d service 11 "
St. Luke's Church, Brooklyn...... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights...... 9 A. M.
St. Mary's Church, Brooklyn,...... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR APRIL.

9. Sixth Sunday in Lent: Sunday next before Easter.
10. Monday before Easter.
11. Tuesday before Easter.
12. Wednesday before Easter.
13. Thursday before Easter.
14. Good Friday. [Proper Psalms instead of the Psalms for the day.]
15. Easter Even.
16. EASTER DAY. [Proper "Anthems" (printed immediately before the Collect) instead of "*Venite Exultemus.*" Proper Psalms instead of the Psalms for the day.]
17. Monday in Easter Week.
18. Tuesday in Easter Week.
23. First Sunday after Easter.
25. St. Mark the Evangelist.
30. Second Sunday after Easter.

MAY.

1. St. Philip and St. James, the Apostles.
7. Third Sunday after Easter.
14. Fourth Sunday after Easter.
21. Fifth Sunday after Easter: Rogation Sunday.
22, 23, 24. Rogation Days.
25. Holy Thursday, or The Ascension of our Lord Jesus Christ. [Proper Psalms instead of the Psalms for the Day.]
28. Sunday after Ascension Day.

THE CHURCH AT HOME.

There have been divers complaints of late touching the delay of the Journal of the last General Convention. The document, we are glad to say, has at length made its appearance. The Rev. Dr. Howe, Secretary of the Convention, has issued a circular explaining the cause of the delay. We have no doubt that he has done the best he could in getting it through the press. The little experience we have had in the editing of books has sufficed to keep us from wondering at or censuring the backwardness of the work. We have not yet received our copy of the Journal, but presume it will come along in due time. We subjoin a part of the circular in justice to Dr. Howe:

> I send you herewith a Copy of the Journal of the late General Convention. I regret that its publication has been so long delayed. When you look over its contents, you will see that there has been labour upon it, which could not be done at a dash. The Secretaries of the two Houses both have Pastoral Cures, which are entitled to paramount attention. We have not been idle; all the time that could be justly devoted to this work has been diligently employed. Other delays, besides those which have been incidental to our Ministerial position, and over which we could have no control, have occurred. Whoever has published a book of 500 or more pages, which for the sake of reference from page to page must be all in type before any part is put to press, can imagine what they have been. We have made the book as complete and as convenient for reference as possible. It has some typographical, and other unimportant inaccuracies, which might have been corrected if we had withheld the Journal from publication yet longer, for another revise.
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> It will now be sent as rapidly as possible, by the best channels of conveyance, to all the Clergy of the Church throughout the United States, and at her Missionary stations, and to all others entitled to receive it under the Order of the General Convention.

Vermont.—The Rt. Rev. the Bishop of the Diocese consecrated St. James' church, Hydeville, on Tuesday the 14th of March, there being ten clergymen and a large congregation present. The sermon was by the Bishop, from the text,—"Make not my Father's house an house of merchandise." The parish and its new edifice, as we learn from a correspondent of the *Church Journal*, is the fruit of two years' partial and three years' constant, ministration in the various offices of the Church. Previous to that time, there was no regular public worship in the place, and very little definite knowledge of the Church. It is an instance of Diocesan missionary enterprise in Vermont. The cost of the building and lot exceeds $3,000; which has been met by the generosity of the gentlemen from whom the village was named, by the offerings of a few devoted members, and by the liberality of brethren in other parts of the Diocese, the latter amounting to some $700. The property is unincumbered, and the seats free. We quote from the *Journal*:

> It has sittings for a little more than 200 persons, and consists of nave and chancel, with two small transepts, one of which is separated by a wall for the vestry-room; the other is open for the choir. It is constructed with a high open roof. Its windows are pointed or gabled, and filled with enameled glass, with coloured borders, and some simple emblems in the head of the triple chancel window, and in a diamond window in front—obtained from J. W. Priest, Architect, in Brooklyn. The interior walls are of slightly coloured plaster, and all the fixtures in wood are of oak and butternut, simply oiled and varnished.

Connecticut.—The Rt. Rev. the Assistant Bishop held an ordination in St. James' church, Winsted, on Sunday the 12th ult., and admitted Mr. James R. Coe to the Order of Deacons; the candidate being presented by the Rev. J. S. Covill. Between the 5th and 26th of March, inclusive, Bishop Williams confirmed as follows: Trinity church, Portland, *thirteen;* Grace church, Hamden, *nine;* Trinity, Newtown, *twenty-five;* St. James', Zoar, *three;* in all, *fifty*. On all these occasions the Bishop preached and addressed the candidates.

The parish of St. Thomas', New Haven, have gone about the work of building a new church on the site of the chapel where they have hitherto worshipped. The services, meanwhile, are to be held in Brewster's Hall. The new building is to be in the Early English style, from drawings furnished by Messrs. Wills and Dudley, of this city. The *New Haven Journal* gives the following description of the plan:

> The material used will be Portland freest-one, and the external face of all the walls is to be neatly hammered, dressed, and laid in random courses. The weatherings of the buttresses, the hoods over the outer doors, the cornices, the battlements and and pinnacles of the tower, are to be of stone, thus avoiding for the Parish in future the trouble and expense of frequent painting and repairs. The extreme length, including the chancel and tower, will be 125 feet, and the width 66 feet. The ground plan has 160 slips marked upon it—affording accommodation for 800 persons; and there will be gallery sittings for one hundred more. There will be no side galleries, but the church will be built with reference to their future introduction. The drawings show that the interior will be very handsome, and especially the roof, which is to be supported by octagonal columns, answering to the buttresses. The principal timbers will be seen, and the walls of the nave and aisles, together with the ceilings, are to be coloured to correspond with the finish of the edifice. The slips are to be constructed of chestnut, polished and varnished, and the timbers of the roof exposed to view inside, with the gallery front, are to be extra grained as oak, and varnished.

Maryland.—We learn from the New York *Daily Times*, that the Rev. C. M. Butler, D.D., rector of Trinity church, Washington, has lately preached a sermon, setting forth "a plan of a *Safety League*, which, if it could be acted upon by our great centres of trade, could not fail to result in the increased prosperity of our merchants, and all others whose convenience or business connect them in any way with travel." So then, it seems that the art of preaching the Gospel is improving and going on unto perfection, as well as divers and sundry other arts. We suppose that this is *par excellence* the "evangelical" way of being "determined not to know any thing among you, save Jesus Christ, and Him crucified." Surely this *is* a great age, and a *very* great country! A report of the aforesaid sermon is published in the *Times*, from which we copy the following as "elegant extracts;" merely remarking, by the way, that the sermon is entitled "Recklessness of Life:"

> Another cause of this prevailing waste and destruction of human life is found in *the general spirit of the community*. It is one of intense activity and high excitement. Men are too eager in their pursuits to heed the danger to which they are exposed. They are too busy in carrying on their own plans to pause and bury and avenge the dead, who have fallen at their side. They jump up bruised from the broken cars, or swim exhausted from the wrecked boat, and hasten to make up the time that they have lost. Travelers are themselves as frequently in fault as those who convey them. They demand speed rather than safety. Time is money, and money is life, to them. They are proud of vast, showy boats and lightning lines. They love the excitement of competition and of races. The enthusiasm, the pride, the patriotism, the poetry of many persons sees itself expressed in the wild shriek of the locomotive. The song they love is "The Song of Steam."
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> The *consequences* of this state of things are truly appalling. The evil is increasing every day. Recklessness, emboldened by impunity, laughs at the terror it creates. The land is defiled with blood. Many most valuable lives are sacrificed. Many homes are filled with mourning. It is time that the people raise themselves and take this thing in hand. The evil and the outrage have become insufferable. It is to be cowardly—it is to be unjust to themselves, to their country, to her fair fame, to Liberty and to Justice; it is to be disloyal to duty and to patriotism, for the citizens of this country longer to submit, tamely and abjectly, to this irresponsible despotism which writes its decrees in blood. The whole matter is in their hands. We are not free, if we cannot stir from our homes without terror, or leave our families without fearful forebodings, on their part, that we shall be brought back mangled corpses. This recklessness of human life is a matter of reproach against us in other lands. It is an argument of despotism against free institutions. And if it be an inevitable incident and condition of a Republican Government, it is a good argument. It is one which is beginning to be felt by our own citizens. As increasing numbers travel abroad and enjoy the sense of security which the care of Governments and the exercise of their authority produce, and contrast it with the danger and anxiety of traveling in our own land, they will become disgusted with the mere name of freedom, without security for their highest right, and prefer the reality of safety with the phraseology and inconvenience of despotism, to the mere nomenclature of liberty, without the possession of that dearest of all liberties—*the liberty to live!*

Virginia.—The Rt. Rev. the Bishop of the Diocese held an ordination in Christ church, Winchester, on Monday the 20th ult., and admitted W. H. Coffin, M. D., to the Order of Deacons; the Rev. Mr. Hoff, of Millwood, presenting the candidate. Dr. Coffin is stated to have been a preacher among the Methodists.

South Carolina.—The Journal of the Sixty-fifth Annual Convention of the Diocese, which was held in St. Phillip's church, Charleston, on the 8th, 9th, and 10th of February last, has come to hand. Number of parishes in the Diocese, 56; of clergymen, 69; of communicants, 5456; of teachers in Sunday schools, 206; scholars, 1889; baptised during the past year, 1099; confirmed, 473. The proportion of coloured persons included in most of these figures is well worthy of notice: Of those baptised, the coloured are 739; of the communicants, 2827; of those confirmed, 349; of the scholars, 1038: considerable more than half the whole number under each of these heads. The Bishop, in his address, reports *eight* candidates for Orders belonging to the Diocese.

Alabama.—We learn from a correspondent of the *Banner* that Bishop Cobbs has lately been making his visitations in the Valley of the Tennesee, confirming as follows: At Trinity church, Florence, *two;* St. John's, Tuscumbia, *fifteen*, which nearly doubles the number of communicants in the parish; church of the Nativity, Huntsville, *ten;* at Bellefonte, *eight;* at Guntersville, *six;* and at St. Mark's, a log church in Madison county, *three;* in all, *forty-four*. At the last three places mentioned, the candidates were prepared and presented by the Rev. I. A. Morris, a missionary supported by the Diocesan Society for that purpose, and by the parish at Huntsville. It was our fortune to witness the first beginning of the parish at Huntsville, some ten years ago, under the able and indefatigable Mr. Lay, who has shown himself well-skilled to serve the cause with pen as well as with voice. The correspondent of the *Banner*, after giving the details as above, adds the following:

> These numbers, although smaller than they ought to have been, give evidence of encouraging increase: for this valley is cut off from the rest of the Diocese, and has received no aid except from the Board of Missions. It contains but three church edifices, and none of the congregations average more than a hundred attendants.
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> It is worthy of note, that almost every one of these candidates had to be sought out personally and privately. Our chief reliance is upon that sort of persuasion called in Western phrase, 'ground-talking.'

Tennessee.—A correspondent has our sincere thanks for the following, written from Trinity parish, Clarksville: "The Rt. Rev. the Bishop of Tennessee, visited this parish on Ash Wednesday and remained until the ensuing Wednesday, preaching every night, the Rev. Dr. Ridley, rector, reading prayers.

"During the time of his stay at the parish, the rector baptised *nineteen* adults, and *fourteen* children. The holy Apostolic right of laying on of hands was administered, on Saturday night, next day at forenoon service, and again on Tuesday night, in all to *thirty-four* persons. Of this number, one was an aged coloured man.

"The Rev. Jas. J. Ridley took charge of the parish the first of November last, and has been faithfully, administering in his holy office, ever since, setting forth the doctrines of our holy mother, in the spirit of truth and love. D."

Ohio.—Trinity church, Cleveland, of which the Rev. Mr. Bolles, formerly of Batavia, Western New York, has lately taken charge, was burned down on the morning of Thurshay, the 30th ult. The amount of the loss is unknown to us. Of course the parish will as soon as practicable build a new church much better than the old. The best we can hope for them is, that the next edifice will be worthy of their excellent pastor.

THE CHURCH ABROAD.

England.—The following account of the late Bishop of Salisbury, whose death we briefly mentioned last week, is taken from a sketch which we find in the *Morning Chronicle*:—

> His Lordship was educated at Oriel College, and was placed in the first class of *Literæ Humaniores* at the examination of Easter Term, 1822. In 1826 he was elected to a fellowship at Merton College; and he then succeeded to the vicarage of St. Peter's-in-the-East, Oxford, a small College living, where he remained up to his apointment, in March, 1837, to the see of Salisbury. Dr. Denison had acquired considerable reputation while filling the office of select preacher before the University, though his parochial experience had been confined to a small parish in Oxford, where he worked with remarkable success. He was, however, at this time a resident Fellow, and he carried into the Episcopate somewhat of the retiring habits of a scholar. The change was a sudden one—literally from the cloister to the palace; but Dr. Denison took with him a very amiable temper, refined manners, an accomplished tone of mind, diligence in business, and perfect integrity of purpose. His patronage was fairly and impartially bestowed; and in all practical works—schools, and the like—his administrative powers shone. To the city of Salisbury his loss will be a personal one. He was a resident Bishop; and he discharged the duties of hospitality as well to school children as to country magnates. During the visitation of the cholera, his personal attentions were freely given to the sick. On the whole, if England has had greater Prelates than Bishop Denison, we may speak of him as one eminently possessed of singleness of purpose, clearness of judgment, aniability of temper, and diligence in administration. In politics, the deceased Bishop was a Whig; but he seldom spoke in Parliament. The last occasion which we remember was when he triumphantly vindicated himself from a baseless and malignant charge of appropriating to his income more than the Legislature had sanctioned. A volume of University sermons, published in 1836, and some charges delivered to the Clergy and to candidates for holy orders, exhaust, we believe, the catalogue of Bishop Denison's literary works.
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> His Lordship was born in the year 1801, and was, consequently, only 36 when he succeeded to the Bishopric, under Lord Melbourne's Administration. Had he been spared a few days, he would have presided over the diocese seventeen years. He married, in 1839, the second daughter of Mr. Henry Ker Seymer, of Hanford, Dorset. She died in 1841, and in 1845 the Bishop married the youngest daughter of Archdeacon Charles Baillie Hamilton. He has left a son and daughter by his first wife; there is no family by the second wife, and his son had only arrived from school about an hour before his decease. The deceased Bishop's father was Mr. John Wilkinson, merchant of London first cousin to Mr. Wm. Denison, of Kirkgate, Leeds, who left him the bulk of his property, provided he would assume the name of Denison, and continue the business which Mr. Denison had carried on at Leeds. This he did in conjunction with his brother, to whom Mr. Denison also bequeathed from £3,000 to £4,000 a year. After that period Mr. John Denison was in Parliament for some years, and the Bishop's elder brother represented South Nottinghamshire at the time of his Lordship's installation.
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> Among the Bishop's brothers are Sir William Denison, Lieutenant Governor of Van Dieman's Land, and the Ven. G. A. Denison, Archdeacon of Taunton.

Ordinations have been held in several of the Dioceses, at which additions have been made to the two Orders of the Holy Ministry, as follows:

	Deacons	Priests
By the Bishop of Worcester,	11	16
By the Bishop of Oxford,	do 9	do 6
By the Bishop of St. David's,	do 4	do 2
By the Bishop of Chester,	do 20	do 21
By the Bishop of Gloucester and Bristol,	do 12	do 2
By the Bishop of Ripon,	do 10	do 6
By the Bishop of Chichester,	do 5	
Total	71	53

The names of the Rev. Dr. Hook and the Regius Professors of Divinity at Cambridge and Oxford, are mentioned as possible successors to the See of Salisbury, though with how much [illegible] does not appear. The diocese comprises parts of Wiltshire and Berkshire, and the whole of Dorsetshire, containing a population, according to the census of 1851, of 379,296. It contains 449 benefices, about 50 of which are in the gift of the diocesan. Of these only a few are valuable, the principal being the rectory of Gillingham, worth £1,500 a year; the rectory of Whitechurch Camnuorum, £800; the vicarage of Calne, £800; the vicarage of Potterne, £700; the vicarage of Broad Windsor, £600; the vicarage of Chardstock, £500; the vicarage of Bremhill, £450; the vicarage of Aldborne, £400; the rectory of Brixton Deverill, £400; the incumbency of Heytesbury, £400; the rectory of Polshott, £400; the vicarage of Burbage, £350; the vicarage of Idmiston, £300; the vicarage of Hilton, £300; the vicarage of Chitterne, £300; the vicarage of Westbury, £300. In addition to these the Bishop of Salisbury presents to the following appointments in the Cathedral Church: The precentorship, the treasurership, the sub-deanery, the sub-chantership; the archdeaconries of Wiltshire, Dorsetshire, and Sarum; the chancellorships of the cathedral and diocese; and to 38 non-resident canonries, some of which are of considerable value. The deanery and the canonries residentiary are in the gift of the Crown. The late bishop held the provincial precentorship of the metropolitical cathedral church of Canterbury, which office will in all probability devolve upon his successor. Dr. Edward Denison was formerly fellow of Merton College, Oxford, in which University he proceeded to the degree of Master of Arts in 1826. He took the higher degrees of Bachelor and Doctor of Divinity on his elevation to the bishopric in 1837. The vacant bishopric is worth £5,000 a year.

The papers announce that the Rev. George James Hill, M. A., who was appointed to the Rectory of Saltford, near Bath, in the early part of last year, has placed his resignation of that benefice in the hands of the Bishop of the diocese, and has intimated his intention of joining the communion of the Church of Rome.

Two adult converts from Romanism were recently received into the Church of England at Whitechurch Canonicorum, Dorset, by the Rev. W. Palmer. In the evening of the same day six other converts, three male and three female, (numbering with their families fifteen persons) were publicly received at St. John's Church, Bradford. The papers give the following account of their reception:

> The order of evening prayer ended, the Rev. Henry de 'L. Willis, incumbent of the church, proceeded to the communion-table, and the persons to be reconciled standing without the rails, the short but solemn service for the admission of converts from the Church of Rome—as compiled by Archbishop Tenison, and now reprinted and published under the superintendence of the British Reformation Society—was gone through, the choir chanting at intervals portions of the 115th and 116th Psalms. When the service had concluded, and the penitents had retired to their seats, the Rev. Dr. Burnet, Vicar of Bradford, delivered a truly edifying and appropriate sermon, taking his text from the Book of the Prophet Jeremiah vi., 18,—'Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' Towards the close of his sermon the preacher addressed himself specially, and with much earnestness and affection, to the converts, and, after exhorting them to a still more diligent study of the Holy Scriptures, commended them to the sympathy and prayers of the congregation.

A new church is to be built immediately at Blackheath, in the parish of Lewisham. The new district will comprise 4,000 inhabitants. A large amount towards the erection of the church has been promised, the principal contributors being the Bishop of London, the Earl of Dartmouth, and the Hon. and Rev. Dr. Legge.

The following petition has been presented by the Bishop of Litchfield to his Grace the Archbishop of Canterbury:—

> May it please your Grace—We the undersigned, Clergymen and other inhabitants of the parish of Tamworth, feeling deeply sensible of the grievous evils inevitably attendant upon war, humbly beg your grace to adopt such measures as your grace may see fit, to impress upon the Legislature the importance of an early day to be set apart by the nation for fasting and prayer to Almighty God, that He would be pleased to avert from Europe the threatened strife and bloodshed, and to continue to this nation in particular the blessing of peace.

A Committee has been formed for the purpose of restoring the tomb of Archbishop Leighton, in the Church of Horsted Keynes, near East Grinstead, Sussex.

The Bishop of Chester has consecrated the new Church of the Holy Innocents, which has been erected at the sole expense of Mr. Harmond Banner of Liverpool, and is intended to provide specially for the Orphan Boy's and Orphan Girl's schools, between which it has been erected.

The Rev. G. H. S. Johnson, Fellow and Tutor of Queen's College, Oxford, and one of the members of the University Commission, has been appointed Dean of Wells. Mr. Johnson is generally esteemed a disciple of the *Via Media* school, "with a leaning rather than otherwise to the Evangelical party." He voted for Mr. Gladstone in 1853, though not before. Some dissatisfaction has been expressed at the announcement of the appointment before the funeral of the late Dean has taken place.

THE WORLD ABROAD.

England.—The latest news from abroad is by the *Baltic*, which has brought advices to the 22d ult. The position of the war question, without being decisive, was threatening to the last degree. The formal reply of the Czar to the Western Powers had not been received, though confident rumours were flying that the answer would be an unhesitating negative. The English Government is only waiting for this. As soon as it is formally communicated, the announcement will be made to both Houses of Parliament and war will be formally declared. Meanwhile the preparations for war are pushed forward with restless activity, as though there existed no shade of doubt as to the result. The Baltic fleet under Sir Charles Napier arrived at Wingo sound on the 15th ult., and Sir Charles himself was at Copenhagen on the 20th. He will be prepared to act upon his instructions as soon as the Czar's decision is officially communicated to him by the English Minister. The Earl of Litchfield is dead. The London papers publish the secret and confidential documents that have passed between the British Government and their ambassador at St. Petersburgh since the commencement of the present year. The Parliamentary discussions present nothing of special interest. The subject of privateering had excited some debate.

The sudden death of Mr. Justice Talfourd is announced. The conspicuous place he has filled in English literature has made him well known in this country, where his loss will be deeply regretted. We may point to him as one who with professional industry sufficient to justify his elevation to the Bench combined considerable genius, a fine taste, and a real love of literature. He was a man also of sterling character and kind heart. His death was strangely sudden, happening on the Bench itself, and in the midst of a charge to a grand jury.

France.—Four French Ships of war under the command of Admiral Dechesnes have sailed from Toulon to join Admiral Napier's fleet in the Baltic. It is stated that 3,000 British troops—2,000 Cavalry and 1,000 Artillery—are to pass through France to embark at Toulon or Marseilles shortly. Lord Raglan was expected in Paris about the 1st of April.

The subscription to the National Loan had been much more than taken up. Only 250,000,000 francs were required, and up to the 17th over 300,000,000 were taken. The interest on "bones duitresor" is fixed from the 20th, at 4 per cent. for those from six to eleven, and 5 per cent. for those which have a year to run.

The fall in corn continues. The top qualities had fallen during the week 8 francs to 10 francs per sack of 157 kilgrammes. In the markets around Paris, the fall on the 20th was 2 to 3 francs per hectolitre.

The first division of the French army, under Gen. Canrobert, left Marseilles on the 19th, for the East.

A pamphlet, entitled the *Revision of the Map of Europe*, has been suppressed by order of the Government.

M. de Villele, former Minister of Finance under the Restoration, died at Toulouse, on the 13th ult.

Prussia.—The official announcement of Prussia's neutrality was made as follows, according to a correspondent at Berlin: "Baron Manteuffel's speech to the Chambers contained an assurance that the Prussian Government is determined to vindicate the right of Prussia, under all circumstances, to co-operate in the preservation of the peace of Europe, but that Prussia does not feel called upon, in the same measure as other nations, from her position or naval resources, to take an active part in protecting the integrity of Turkey; and the King has decided not to require from Prussia the heavy sacrifices inseparable from war, until the particular interests of Prussia render such a decision imperatively necessary." This is, of course, equivalent to a declaration of neutrality for the present.

It is announced that notwithstanding the rejection of the *ultimatum* by the Czar, Prussia will not mobilize the army before the Chambers have voted the loan. After this vote the session will be brought to an early close.

An address which was exhibited on the Stettin Exchange, praying the Prussian Government to join the Western Powers, was in a few hours covered with signatures. Great sensation was produced by the receipt of orders from London mercantile houses, ordering their correspondents not to ship consignments on board Prussian vessels.

Prince Hohenzollern and Gen. Groeben had returned to Berlin from their respective missions to Paris and London.

Austria.—The whole of the loan of 50,000,000 florins has been taken up. It was in consequence determined by the Government to send another 30,000 men to the Turkish frontier. It was insinuated that the yet uncertain intentions of Austria will depend for their explanation on the stay of the Russian Minister at Vienna. Austria extends the prohibition to export arms into the Turkish provinces, to Moldavia and Wallachia.

Russia and Turkey.—There is nothing new from the Danube. The Russians have made no movement against Kalafat, nor is it expected that they will do so at present. Their plan of operations now seems to be to throw a force into the mountainous part of Bulgaria, and to endeavour to raise the Rayah population—proceeding on the supposition that Kalafat, being a fixed advanced post, will absorb a large proportion of the Turkish force, thus leaving the country behind comparatively undefended.

No action has taken place since previous advices.

It was reported that the export of gold from Russia was prohibited.

The Russians are preparing to block up the mouth of the Danube by stretching chains across the river. The allied fleets were still at Beicos, but would shortly re-enter the Black Sea.

Defect of Separation.—No man can secede from the Church without cancelling his real moral independence. He descends from an unassailable position to ground where every one has a right to attack him, precisely as he attacked the superior authority.—Morgan.

Mercy of God.—God, in some aspect of His nature, is everywhere. His mercy is certain only in Christ and His Church.—Morgan.

For The Churchman.

A friend to charity judiciously and effectively applied begs, through the kindness of the Editor, to call the attention of the benevolent readers of *The Churchman*, to a particular opportunity they will soon have of exercising such charity. It is an Amateur Concert of Sacred Music, to be given at the Church of the Rev. Dr. Potts, University Place, on *Thursday, 20th inst.*, for the benefit of "The *New York House and School of Industry.*" The object of this Institution is best explained by the Directresses and Managers, in their published statement.

> That the design of the Institution is to afford to infirm and destitute females employment in needlework, at such a rate of remuneration as may enable them to exist.
>
> That this employment is given, according to circumstances, either at the residences of the applicants or at the House of Industry, where, also, instruction in sewing is given to such as need it.
>
> That aid to such as may find more suitable employment at service, is studiously avoided.
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> That a Sewing School for the young, also, is maintained at the establishment—open, on Wednesdays, from 3 in the afternoon until dark, and on Saturdays, from 9 until 12.
>
> That the charity extends over the entire city, to those of every religious denomination.
>
> That, as the charity depends to a great extent on the snpport of the public, it must, of necessity, be extended or contracted in its operations as that support is given or withheld.

Every good Christian will say, let it be extended, until it covers the whole of the vast and craving field proper to its operations. Every such one will also ask, with a conscience deeply interested in the matter, to what extent, and in what way, it has pleased God to afford him or her means and opportunity of helping on the work. The coldest political economist who has a head to judge aright, pronounces it one of the best possible species of charity. To this let a warm Christian heart be added, and the cause must succeed.

The present immediate object is to raise funds towards paying off the mortgage on the Society's premises; so that what is now expended for interest, may go directly to the charity.

The Concert is to be under the patronage of ladies who, to their characteristic benevolence, add such other qualifications as are ample security that all will be done in the best taste and in the best way. While the ear will be gratified by superior music, the heart will feel the increased value and interest attached to it from its being a free-will offering of talent to the cause of

Charity.

For The Churchman.

Errata.

In the article "on the Eastern Question," in the last three numbers of *The Churchman*:

Part 1. Paragraph 2d; for "*form* of his despotic power," read, "*germ* of his," &c.

Part 2. Paragraph 3d; for "*gives* us an opportunity," read, "*given* us, &c. Paragraph 5th; for 'any *district* in the Ottoman Empire," read, "any *delict*," &c.; for "*found* in reeking profusion," read, "*poured* in," &c.; for "sure to it," read, "sure to do it."

Part 3. Paragraph 1st; for "*fully* exercised by other governments," read, "*freely* exercised," &c.; for "quite as *fully* as Russia," read, "quite as *freely*," &c. Pargagraph 4th; for "what *thus* becomes," read, "what *then* becomes."

Some minor misprints may easily be corrected by the reader. H. S.

For The Churchman.

Mr. Editor: The extract below I cut from the New York *Tribune*. What honour is due to the Bishop of Pennsylvania! Just so long as our bishops and clergy treat the various fanatical movements of the day as our Lord and Master has taught us, just so long will that class of papers of which the *Tribune* stands pre-eminently at the head try to abuse and misrepresent them. The *last* sentence is too small an effort at wit to deserve notice. "*If ye were of the world, the world would love its own: but, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*" T. F.

> Bishop Potter, of Pennsylvania, is said to have broken an engagement to lecture for the Young Men's Association in Pittsburgh, Pa., mainly because Lucy Stone and the Rev. Antoinette L. Brown were announced to lecture in the same course. Astonishing as it may seem, the Association managed to outlive the refusal, and seems in a fair way to recover.
>
> We must have patience with these clerical gentlemen. The Divine is still living at Hartford, Conn., who, less than thirty years ago, refused to pray for the Legislature of his State, because a clergyman of heretical opinions had prayed for them the morning previous. He has doubtless lived to be wiser and more tolerant since. Bishop Potter is ordinarily a fair-minded man, and we trust he will live to lecture so well as to fear no comparison with Lucy Stone, though she do her best.

Appointments of the Bishop of New Jersey.

VERNAL VISITATION.

The Bishop, if God please, will make the Southern Visitation of the Diocese, in the following order:

St. John's, Camden;—Sunday, 9, (before Easter,) morning, (Catechism, Confirmation, Communion.)
Ascension, Gloucester;—Sunday, 9, afternoon, (Catechism;)—evening, (Confirmation.)
Grace, Haddonfield;—Monday, 10, (before Easter,) morning, (Catechism, Confirmation, Communion.)
St. John's, Chew's Landing;—Monday, 10, afternoon.
Woodbury;—Monday 10, evening.
St. Peter's, Berkely, in Clarksborough;—Tuesday, 11, (before Easter,) morning, (Catechism, Confirmation, Communion.)
Trinity, Swedesborough;—Tuesday, 11, afternoon, (Catechism;)—evening, (Confirmation.)
St. Stephen's, Mullica Hill;—Wednesday, 12, (before Easter, morning, (Catechism, Confirmation, Communion.)
St. Thomas,' Glassborough;—Wednesday, 12, evening, (Catechism, Confirmation.)
St. Peter's, Freehold;—Tuesday, 18, (in Easter Week,) afternoon, (Catechism;)—evening, (Confirmation.)
Trinity, Middletown Point;—Wednesday, 19, morning.
Christ, Shrewsbury;—Wednesday, 19, evening, (Catechism, Confirmation;)—Thursday, 20, morning, (Communion.)
Christ, Middletown;—Thursday, 20, afternoon, (Catechism, Confirmation.)
Trinity, Red Bank;—Thursday, 20, evening, (Catechism. Confirmation.)
St. George's, Penn's Neck;—Saturday, May 20, afternoon, (Catechism, Confirmation.)
St. John's, Salem;—Saturday 20, evening, (Catechism, Confirmation:)—Sunday, 21, (fifth after Easter,) morning, (Communion.)

COMMUNICATIONS.

For The Churchman.

DUST.

The races of the past,
The fading now, and veiled to come,
Flow from one common source, and rest
Within the common tomb.

Oh man! within whose heart
Quick truths and eager passions burn,
Ever remember, that from dust thou art,
To dust thou wilt return.

Dust! like to that upborne
By this Autumnal breeze on high,
Veiling the glories of the blushing morn,
And clouding the pure sky.

A cloud of dust! wherein
Shades from forgotten graves arise:
Forms from oblivion's shore, obscure and dim,
Glide past my tranced eyes.

Within this cloud, I see
Death's pauseless drama move, untired,
From Cain's portentous prologue, to the tree
Whereon the Lord expired.

And on, age after age,
Time's crowding hosts, with noiseless tread,
Melt into gloom; until before the gaze
Appears our household dead.

The army of to-day,
That with us shares the vital breath,
Swells the o'erflowing flood, whose waves obey
Thy stern commands. O Death!

Onward the cloud still flies!
And flashing thwart the prophet eye,
Earth's future countless myriads arise,
Exist, endure, and die.

The heaving, throbbing tide
Of life, in death's embrace is hushed;
And on the tomb of human power and pride,
God's hand has written, Dust.

But O! thou earnest soul,
Who immortality would earn,
Fear not; thy hopes shall reach their goal,
Though dust to dust return.

Death cannot grasp the mind;
Freed from its prison it will roam,
And speed its onward course, free, unconfined,
To its eternal home.

And see, from that bright clime,
The dust-formed worlds in darkness die;
And nature, weary with the flight of time,
Vanish beneath God's eye.

—Smith Ely, Jr.

For The Churchman.

CHARITY.

Those who desire, in however pious concern for the truth, and however Christian a spirit, to comply with the apostolic injunction, "Earnestly contend for the faith which was once delivered unto the saints,"* have often, nay generally, to contend with the apparently serious objection that they are uncharitable. It usually happens, however, that the charge is a selfish and inconsistent one. Many will be very earnest in bringing it, when their own opinions are concerned; and very neglectful of its bearing, when they are disposed to find fault with the opinions of others. Thus papists and protestants, socinians and orthodox, and others who stand in relations to each other, equally or less antagonistic, will be very severe in judging of each other, and very prone to charge uncharitableness when themselves are judged. Christians may thus, and doubtless often do, think that they are commendably zealous for the spiritual welfare of others, when they are greatly hazarding their own.

Such men and Christians should look well to the state of their hearts, lest they be nurturing those worst and most dangerous and morally and spiritually destructive propensities, which court evil for the show of good that it affects. There are, however, many amiable and excellent Christians, who, in an honest and conscientious, though mistaken, application of evangelical principles, are sensitively alive to the danger of being uncharitable if they regard, notice, and treat *as wrong*, fellow professors of christianity, and especially those who sustain towards them the relations of neighbourhood, personal friendship, or consanguinity. They should bear in mind that there is a wide difference between questioning the principles and opinions of others, and the motives with which they are held. The former have not, necessarily, anything to do with personal character. I say *necessarily;* because, if wrong principles and opinions are the result of indifference to truth, or wilful or thoughtless neglect of the means of arriving at the truth, they are chargeable as sin. They may be, however, and doubtless often are, so the result of circumstances beyond the control of the erring party, as to be more his misfortune than his fault. But, even this does not alter the real character of the wrong principles and opinions themselves. They are not to be approved, sanctioned, or abetted, whatever may be our charity for those who hold them. These may be excused in our judgment, however wrong we may deem their principles, and opinions, and their actions flowing from them. I am not uncharitable for believing my neighbour wrong. I must necessarily believe so, if I honestly think myself right, and he differs from me. Nor is it, in this case, consistent with Christian frankness and integrity, or with Christian attachment to the truth, to speak or act as if I thought he was right. On the contrary, circumstances may often make it my duty, and a part of real charity, not only to let him know that I think him wrong, but also to endeavour to persuade him that he is so, and to withdraw him from his error. It may often, also, be a part of Christian obligation, growing out of true Christian charity, to put others on their guard against the errors of a friend or neighbour—an obligation which his good qualities may render more binding, because of the influence he may derive from them. It requires but a virtuous appreciation of of the value and claims of truth and righteousness, and a becoming sense of responsibility for consistent adherence to the cause of the Gospel, to enforce these views.

Still, however, that chief of evangelical graces, charity, holds an important place in this department of Christian duty. It must be exercised towards those whom we think in error, though not towards their errors. We are not to charge them with being wilfully wrong; or deny them that credit for sincerity which we wish to have extended to us; or presume to exclude them in our judgment, from that divine mercy of which we ourselves stand so much in need.

Every one who brings intelligent observation and reflection, and the results of his own experience, to bear upon the study of the human mind and character, must see that essentially varying judgments, even on the most important subjects, often exist in persons equally honest and sincere, and equally moved by a sense of moral obligation to hold and act upon the truth. It is an obvious dictate of Christian charity, to extend the benefit of this to those whom we believe to be in error. Melancholy is the view afforded by history, of the disgrace brought upon our holy religion by the sufferings and tortures, which both papists and protestants have been wont to inflict for what they have held to be false doctrines, and for neglect of, or departure from, their favourite modes of religion. Melancholy, too, are the indications often presented, of wicked judgment of others, the absence of kindly allowances, and charitable hopes and constructions, a fondness for denunciation, and a proneness to call down divine malediction; that seem to want but permission and power, for reviving the penalties of the rack and the stake, the scourge and the scaffold. Nor are the frame and habit of mind unakin to this, which induce a supercilious deportment towards those who differ; a magisterial dogmatism in treating their supposed errors; a contempt for circumstances of palliation which ought to be allowed in their favour; or such angry and ungodly strife in dealing with them, as befits no character better than that set forth in the inspired proverb, "Proud and haughty scorner is his name, who dealeth in proud wrath." Utterly at variance too with Christian charity, is the disposition so often manifested to irritate those who differ, by contumely and sarcasm, or by applying to them reproachful names; or to allow difference of opinion to interfere with social harmony, and benevolence, or exasperate hostility or opposition arising from other causes, or be a concealed motive to severity and harshness excused on other grounds: as is also, charging upon others the guilt of consequences resulting from their opinions, which they do not see, or which they disavow.

However right may be the cause thus maintained, such things allow not its excellence to extend to the character of the advocate. They involve him in sin, and expose him to the sad fate of those who, to their cry of "Lord, Lord," will receive the dreadful reply, "I never knew you: depart from Me." For, undoubtedly, many a bold contender for the truth cannot but be displeasing in the sight of God, for the austere and unchristian spirit in which he strives; while the abused object of his unholy violence is accepted of Him, for the simplicity and sincerity of heart, and the honest desire and endeavour to know the truth and do the right, which, under the influence of circumstances beyond his control, make his errors his misfortune rather than his fault.

Still, the wilful neglect of the means of arriving at the truth, and the indifference to religious studies and meditations, which are so common as the real source of error, do not comport with Christian integrity and piety. They make wrong opinions sinful. Therefore, before men feel contented with their views of religion, and their spiritual state, let them be well persuaded that in honesty and sincerity, and with a deep conviction of the serious importance of religion, and its claims upon their best and most earnest attention, they heartily apply themselves to all the means of knowing and duly appreciating religious principles and duty within their reach. Nor should they presume to regard anything as indifferent or unimportant which has the requirement or sanction of the divine word. A disposition to discriminate between duties, as more, or less, important; and, as the natural result of this, shoving by attention to some, because of great stress laid upon others; is a source—and unhappily an extensive one—of much defection in Christian character. "All the counsel of God," it should ever be the Christian's desire, effort, and prayer, that he may know and faithfully perform; taking it as God gives it, and not presuming to sit in judgment upon it according to the rule and measure of his own views of what befits true religion, or according to the dictates of what he regards as charity towards fellow-men. He should at all times call, by diligent prayer, for God's special grace, that his knowledge of the true and right way may be blessed to the strengthening of his faith, and to the purifying and right directing of his heart and life. He should never forget that whatever may be his zeal for the Gospel or the Church, however correct his views respecting them, however rigid his practical conformity to their injunctions touching external compliances or avoidances, it will profit him nothing unless his state of heart, and his course of life, are subdued into entire conformity to the principles and affections of the faith, piety, and charity of the Gospel.

Some particulars in which false views of charity are a prevalent source of injury to the cause of the Gospel and the Church, and unfaithfulness to the souls of men, may be noticed hereafter.

B. T. O.

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* St. Jude, 3.

The following article has already been published as many as three several times; first, in the *Protestant Episcopalian*, in 1834; a second time, in the *Banner of the Cross*, in 1839; and again in the *Banner of the Cross*, in 1843. The reader will see by the signature, that it is the work of one who has many strong titles to our reverence and sympathy, and from whom the best of us may well be proud to learn. Would not the article be highly useful and acceptable, if put forth in the form of a tract?

BOWING AT THE NAME OF JESUS.

The great apostle, St. Paul, declares to the Philippians, "that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The passage is beautiful, sublime. And the instruction and duties to be gathered from it are manifold. In one view, we draw from it direct argument for the divinity of our Saviour; for it holds Him up as the object of worship; for every created being, every creature in the universe, in the skies above, and in the world below, is to kneel at His honoured name; and the Spirit of that God who will not give His glory to another, declares that this divine and universal homage rendered to the Son shall be to the glory of the Father; Jesus, therefore, is truly God. In another view, we argue the divinity of the Redeemer, by comparing this with a passage in one of the Prophets, containing similar expressions:—Isaiah, in language ascribed to the Deity, thus breaks forth: "I am God and there is none else; I have sworn by Myself, that unto Me every knee shall bow:"—every knee, saith the prophet, shall bow to Him who is God, and than whom there is no other God—every knee saith St. Paul, shall bow to the name of Jesus—therefore, that the two passages may be consistent, Jesus is God, is of that Godhead than whom there is "none else." In a third view, we may see the homage here claimed for Jesus actually rendered, in one of the visions of St. John; in an act of worship exhibited to him, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, render blessing, and honour, and glory, and power, to Him that sitteth on the throne, and to the Lamb, for ever and ever"—universal and eternal adoration is paid to the Lamb equally with the Father. All these views of the passage furnish edification and instruction.

At present, however, taking for granted the divinity of the Saviour, and His right to our homage, we notice that particular act of homage in which we comply with the *letter* of the passage—the doing reverence when His name is pronounced in reciting the creed. This is a custom, not essential to Christian character, yet calculated to promote sound Christian feelings, and not without its value in maintaining the pure Christian truth. Let us devote to the subject a few reflections.

The observance we speak of may be defended by several arguments, each of them sufficiently convincing, and all taken together, we think, unanswerable and decisive. We may consider its consonance with *scripture*, with venerable *custom*, with *orthodoxy*, with the *mediatorial lordship* of Christ, and with the strong and exclusive *personal trust* in Christ, which should govern every pious bosom. These topics, while under notice, will give us opportunity to answer what has been objected against the usage.

1. To do reverence at the name of the Saviour is consonant with *scripture.* The letter of the verses quoted requires that every one bow to the name of Jesus—the spirit of the passage is that all have faith to acknowledge Him in His exalted character, as the personage in whom only they can be saved. And the letter of the command to "bow" to His name appears to be as obligatory as the letter of the command to "confess with the tongue" that He is Lord. We know indeed that to obey the letter only, without the spirit, to bow the body to Christ, without the heart, is a service that will never be accepted of God: far therefore be it from us, to undervalue in the least the full spiritual worship and obedience of the soul. But we may justly argue, that with this it is proper to fulfil the letter also of any command, whenever it can be done. We are commanded, for instance, not to offer outward worship to an idol; a person however might imagine with Naaman, as his case is often interpreted, that he conld do this to a certain degree, and bow down in the temple of Rimmon, without engaging in such rites the inward homage and affection of his heart; but the primitive Christians adhered to the very letter of this law, and would not burn even a few grains of incense before the heathen images—no, not to save their lives. They held the letter of the divine precepts to be obligatory as well as their spirit, and would not give the incense to an idol, even while they reserved their hearts for God. And if this be the construction of negative precept, it ought equally to be the construction of a positive one—if we withhold the merest external rite when forbidden, we ought to fulfil every external ceremony which is countenanced in the Gospel. We may say therefore of the spirit of the command to bow to Jesus, "this ye ought to do," love the Saviour with your whole heart, and soul, and strength—and of the letter of that command we may say, "this ye ought not to leave undone," let there be some opportunity regularly chosen, in your devotions, to bow the body to the mighty name of the Son of God. In this way we shall leave no part of the apostolic injunction unfulfilled.

Under this head we have only to add, that the injunction does not say that this reverence be performed at every uttering of the name of Christ—it is enough that we do perform it—it matters not how seldom or how frequently. The custom of our Church is to render this homage once in the course of each assembling for public worship, and that once when pronouncing the Saviour's name and titles in the creed. This, it cannot but be acknowledged, is fulfilling the duty "decently and in order."

2. The doing reverence at the Name of the Saviour, in the creed, is in accordance with most venerable *custom.* It is not known perhaps, how ancient this custom is, but it probably arose with the primitive Christians, or even in the apostolic age. It is probable that as soon as the creed was composed and solemnly recited, a reverence was made at the name of Jesus, and that before this, some other opportunity was taken to render such a homage. But, be the custom primitive or not, it is very ancient. And let it be noticed, that to reject without grave cause, any decent and edifying usage handed down to us, is a species of discord in the Church universal. The various ages of the Church are bound to unity, as much as the various branches of it in any one age. We ought to agree with our Christian forefathers, in matters not sinful, as much as with one another. If indeed superstitions and corruptions are transmitted from former days, the Church owes it to the truth, and to the author of truth, to eradicate them with all speed and prudence. If a *burden* of ceremonies be bequeathed, the Church may and ought to recover the liberty with which Christ made it free. But, when ages upon ages have sanctioned an easy and edifying mode of doing homage to Christ—when reformers themselves have allowed it, and three centuries of reformation have countenanced it—when the canon (18) of our mother Church, enjoining it, is by many construed as directing this reverence *whenever* * the name of Jesus is mentioned in divine service—then, to cast it off entirely, without serious objections, if it be not caprice, seems at least a want of consideration, for it is criminating without cause a host of Christian worthies. There should be objections, serious objections, to an ancient custom of this sort, before it is discarded.

Let us notice then a few of these objections—first remarking however, that our Church has made no positive order in the case, and therefore any are free to omit this token of reverence, if, on inquiry, they be not convinced of its propriety. All that we would urge, is a *voluntary* conformity to the custom.

It is objected that to make a bodily reverence at the name of Jesus, is allied to the superstitions of certain very corrupt Churches. We answer, that there can be no superstition in any decent, reverential act of homage to the Divinity, where none is intended; against the *real* superstitions of those Churches, ours constantly protests. If indeed we were to bow to Christ besides worshipping him, as a sort of charm against evil spirits, or against misfortunes, it would be superstitious—and so it would be, if we performed it as an act of merit or propitiation—as is the case with some of the gestures, and crossings, and the like, in the Christian bodies complained of. But to bend in worship to the name of the Saviour, is in itself exactly on a footing with other devotional postures, as named by the holy writers—"let us fall down and kneel before the Lord our Maker," "stand up and praise the Lord your God." Superstition and even idolatry bid men to kneel, and utter prayers and bow—but that is no reason why the purest Christianity should not employ the same modes of worship—provided the object of that worship be "the only true God and Jesus Christ whom He has sent."

It is also objected, that the reverence done at the name of Christ may lead men to rely too much on mere outward services, without the affection of the heart. Doubtless men may abuse any good thing, but that is no argument against its use. Too many of our prayers are but devised by the head, or read from a book, without any elevation of the soul; but shall we therefore refuse to pray? The doctrine of the exclusive merits of Christ may be, and is perverted, and men sin that grace may abound; but shall we, on such accounts, surrender that doctrine, or cease to declare it, and to rejoice in it? Mankind will always endeavour to shelter themselves in the superficial part of their duties, and will even turn those which are deepest and most vital into superficial ones. And the only remedy is to warn them against such abuses. We warn men, therefore, to rest in the mere act of bowing to Christ, as little as in the mere act of kneeling to God, or in the mere profession of Christianity. In this manner all objection against the doing reverence to Jesus is obviated—and we fulfil that custom, as a compliance with the literal injunction of St. Paul, and as dictated by other considerations now to be added.

3. A very important reason for bowing at the name of the Saviour, is the decisive countenance it affords to *orthodox* principles, the true and proper divinity of the Son of God. When the Apostles' creed was compiled, the phrase "only Son of God" was deemed equivalent to an assertion that Christ was Divine in the fullest sense. But those who denied that doctrine found afterwards certain illusive explanations of those words, by the help of which they repeated the creed without meaning to allow that Christ was actually God. The same evasion can of course be still practised, if the words only of the creed be relied on. But, if we add to these words an act of worship, performed with them—if, when we acknowledge Christ to be the "only Son of God," we, at the same moment bow to him as God—then evasion is impossible. And this is the exact meaning of the ceremony in question, as defined by the passage which claims homage for Christ from *every thing in heaven*, as well as on the earth and elsewhere—the highest celestial being who *can* render worship renders it to Christ—God only cannot worship another—therefore the worship is paid to Jesus as God, that God, to whom, says Isaiah, "every knee shall bow." *This* is the ceremony we engraft upon the creed—it prevents all misconstruction of the words—sound and orthodox truth is thus preserved. The exalted nature of the only begotten Son is decisively acknowledged, by paying Him one of those honours, which God will not allow to be given to any other than the Persons of the Godhead.

In this view, the custom before us becomes truly important—too much so to be dispensed with on light considerations. It renders our profession of faith complete and unequivocal. And, if we value pure doctrine, we ought to give it this countenance: we ought thus to express our zeal for it. It is justly remarked by the American editor of Wheatly—"The practice of bowing at the name of Jesus is not enjoined in the American Episcopal Church; but it deserves to be considered, whether it ought to be dispensed with, at a time when such efforts are made, by the adversaries of our faith, to degrade the character of our blessed Saviour."

4. There is another view of the ceremony in question, as related to the character of the Saviour—it is an acknowledgment of *the mediatorial lordship* of Christ. We are taught that the Father hath given all things into *His* hand—*He* is to reign until He hath put all things under His feet. Christ is Lord over all, and we especially are His vassals, for He hath bought us with a price, and we are not our own. Jesus, in His human nature, is our sovereign, intermediate between us and the Father, who is greater than all. It is this mediatorial sovreignty, especially, which we acknowledge in bowing to His name in the creed. This reverence is our act of homage to Him, the usual act of homage from vassals to their master, and from subjects to their sovereign. This custom then corresponds with that scripture, "ye call Me master and Lord, and ye say well, for so I am."

Some outward homage, some reverence of the body, on the part of subjects to their king, or his representative, has been usual in all ages, and our King is the Redeemer. As early as the age of Joseph, when he was placed next to the monarch of Egypt, we find that as he passed they cried before him, "bow the knee;" and this honour seems to have been typical of that of Jesus, since Joseph was a mediatorial lord, under Pharaoh as supreme. In the second psalm it is prophetically commanded, "kiss the Son, lest He be angry, and so ye perish from the right way;" the psalm had just declared that the Son should be set as king upon the holy hill of Zion; the salutation therefore was a token of homage on the part of his subjects. The primary application was perhaps to Solomon, whom the people were thus to acknowledge as their sovereign: and Joseph was similarly acknowledged, according to the margin of Gen. xli. 40. The final application of the psalm is to Christ—to whom we must render the allegiance of our hearts, adding also such outward reverence as is in our power. Similar tokens of homage are, we know, continued in some countries to this day, kissing the hand, and bowing the knee. And it is but proper that we render a token of homage to Christ, and acknowledge Him and bow before Him as our King and Lord, set over us by the Father. Our doing reverence at His name, is the most significant avowal that we confess His full and absolute mediatorial authority.

We now see the reason why we bow only to the name of the second Person of the Trinity—He only is the mediatorial Lord. The Holy Ghost is never thus spoken of; and the Father hath put *His* authority into the hands of Christ, and does not ask this particular homage of us—till, in the last day, Christ "shall deliver back the kingdom to God, even the Father," and "the Son also Himself be subject to Him that put all things under Him, that God may be all in all." Hence the passage quoted demands only that we "bow to the name of Jesus"—and declares that our doing so is "to the glory of God the Father." We have no access to the Father but through Christ—we are under the dispensation of Christ—the commandments of the law are embodied in the Gospel and our obedience is only on Gospel principles—in the author and finisher of the Gospel, we have a spiritual sovereign, whose we must be before we can approach our God.

Such is the mediatorial lordship or dominion of Jesus. We acknowledge it in doing reverence to His name in the creed. We not only thus acknowledge Him to be Divine and truly God, but we recognize Him also as that Person of the Godhead whose distinctively is the sceptre over the world. We particularly thus confess Him to be the Head of the Church. How full of meaning then is this simple but impressive ceremony! How much doctrine is expressed in it—doctrine, too which is the very essence of the Gospel. Surely there is abundant propriety in observing it—abundant reason to bow to the name of Jesus, with solemnity and zeal.

5. We may connect this observance with the strong and exclusive *personal trust* in Christ which should animate every pious bosom. Distinct from the attachment we may have to the truth, or affection for our creed because it is the truth, there is a deeper interest to be felt by every renewed soul in the name of Jesus. This topic, while it affords an argument for the custom now before us, will present at the same time very interesting practical considerations.

When with the heart we have believed unto righteousness—when the message of Christ has sunk deeply into onr bosoms, and has, through the Spirit, created in us the new man, after the image of God, in righteousness and true holiness—then we feel a vital interest in the Saviour. Then, in the language of our Church, we "know and feel that there is none other name under heaven given among men, in whom, and through whom, we can receive salvation, but only the name of our Lord Jesus Christ." In this pious frame of mind, it becomes the delight of the true Christian to read, that "he is Christ's, as Christ is God's, and thus to "know nothing but Jesus Christ, and Him crucified." Yes, let it be repeated, a most particular value is set on such truths by a pious man.

Let such an one then connect these truths and these sentiments with the reverence performed at the name of Jesus in the creed, and he will find it a most impressive solemnity. Let him concentrate at that moment, in his thoughts, all the excellence of his Saviour, and all the love he bears Him—and he will find, that though he has learnt these things in words, there is something in this reverent action yet more impressive and affecting. Like all other branches indeed of his devotion, this also may sometimes be coldly rendered; but when his heart is warm, there will be a feeling of pure zeal and satisfaction in bowing solemnly to Him who is welcomed as the sovereign of his soul.

Let us add then, to the considerations before mentioned—that this act of reverence fulfils the letter of *scripture*, that it is a reasonable conformity to venerable *custom*, that it renognises the *divinity of* Christ, and acknowledges His *mediatorial lordship*,—let us add, that it gives expression to our love and devotedness to Him who has washed us from our sins in His own blood, and has given us peace. We bow to His merits, renouncing all dependence on our own, or on any salvation but that which is obtained for us by Christ alone. In the language of the Church from which ours is derived—"we testify by this outward ceremony and gesture, our inward humility, Christian resolution, and due acknowledgement that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised."* If such an act can express so much, who will refuse to perform it!

Our subject thus viewed and considered, cannot but be fruitful of edification. Let me then ask of my readers, if they deem my argument good, to conform to the custom now defended, and bow "at the name of Jesus" in the creed—and also to bear in mind the many and exalted points of faith with which ihe ceremony is connected. And with this, let our lives show that we indeed bow to the dominion of our Lord. Thus shall we be prepared to join hereafter with those in heaven who pay this homage—with the elders of the Church triumphant, who fall down before the Lamb.

H. U. O.

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* The language of the Canon is "when."

* Wheatley, quoting the 18th Canon of the English Church.

DEATH OF SIR THOMAS NOON TALFOURD.

The lovers of good letters and of elevated character have no ordinary cause for sadness in the death of this accomplished and amiable man. He was struck with apoplexy while delivering a charge to the Jury in the Crown Court at Stafford, on the morning of Monday the 13th of March. He appeared in usual health on entering the Court, and was not known to have experienced any symptoms of illness before taking his seat on the bench: on the contrary, he had been out taking a walk at 6 o'clock that morning. The Court opened at 10 o'clock, Mr. Justice Talfourd presiding. It was remarked that his delivery of the charge proceeded with much hesitation and difficulty, and the audience became greatly alarmed at the changed aspect of the venerable speaker. He had not proceeded far in his task, when his head fell on one side, and it was instantly apparent that he had been seized by apoplexy. He was thereupon removed as quickly as possible to the Judge's lodgings, and, groaning faintly, breathed his last the moment he was laid on the bed. The *London News*, from which this account is taken, adds,—"The consternation produced in Court by the sudden seizure of his Lordship, and the announcement of his death immediately afterwards, cannot easily be described. His loss is deplored by the bar, by all the members of which he was beloved, and by the public at large." Mr. Talfourd is indissolubly associated in our thoughts with Charles Lamb "the frolic and the gentle," with nobly and kindly sentiment, and with whatsoever is pure and honourable and of good report. He is probably best known in this country by his Life and Letters of Charles Lamb, a book full of health and delectableness derived from both author and subject, and one which we presume no educated gentleman would willingly be without. We subjoin a very interesting biographical sketch from the New York *Daily Times* of the 30th ult.:

Mr. Talfourd was born at Reading, in the county of Berkshire, May 26, 1795. He was one of a family of eight children. His mother was the daughter of an Independent minister of that town. His father was a brewer. In the rigid tenets of his grandfather's faith, young Talfourd was first educated, being sent while yet a small child, to the Protestant Dissenter's Grammar School at Mill-Hill. Subsequently he was removed to Reading Grammar School, of which the Rev. Dr. Valpy, a distinguished divine of the Church of England, and the editor of a well-known series of the Latin Classics, was the Principal. Under this gentleman's superintendence, Talfourd, ceasing to be a dissenter, imbibed a love of poetry, especially of that class of poetical composition more particularly proscribed by the sect to which his parents belonged—the Drama. It was perhaps not later in life that he first cherished those aspirations for freedom ordinarily characteristic of the enthusiasm and generosity of youth, which distinguished him in later years, when he represented his native city in the House of Commons. His first appearance as an author was during his residence at this school, when he addressed a poem to Sir Francis Burdett, on his liberation from the Tower of London, which was published in the *Statesman*, a newspaper long since defunct.

It was not long after this, and while yet at school at Reading, that he was encouraged by some friends to publish a volume, entitled *Poems on Various Subjects*, including a poem on the "Education of the Poor," "An Indian Tale," and the "Offering of Isaac," a sacred drama, which was issued by the Longmans,—the author being then in his sixteenth year. When he left school, his ambition pointing to a liberal profession, he became the pupil of Mr. Chitty, an eminent lawyer. At this time, he published *An Appeal to the Protestant Dissenters of Great Britain on behalf of the Catholics*, and emancipation never had a more ardent, eloquent, or discriminating advocate.

In 1815, in his twentieth year, he published the first work bearing his name which has been reprinted in America. It is included in the Philadelphia edition of his Essays, and is called *An Estimate of the Poetry of the Age.* In this work, the young critic nobly took a stand on behalf of Wordsworth, who was then and for a long time afterwards subjected to unmerciful ridicule. "Wordsworth's theories (said Talfourd) may rather be regarded as prophetic of what we may be in a loftier state of being, than as descriptive of what we are upon earth. To feel for the first time a communion with his mind, is to discover loftier faculties in our own."

While in Chitty's office Talfourd became a contributor to the *Retrospective Review*, and to the *Encyclopedia Metropolitana*. This literary labour was the principal source of his income. To the latter he contributed (besides some papers of a merely historical character) the articles on Homer, on the Greek Tragedians, and on the Greek Lyric Poets. The success of these articles introduced him to the publisher Colburn, for whose Magazine (the *New Monthly*) he was immediately engaged as a regular contributor. For the same publisher he wrote a Memoir of Mrs. Radcliffe, which was prefixed to an edition of her works.

Having practiced for four years as a pleader, Talfourd was called to the bar in 1821, by the Society of the Middle Temple. For many years he worked hard at the profession he had chosen, and at the instigation of Lord Brougham, he was, in 1833, called to the degree of Sergeant. Among the noted causes of which he undertook the defence, were "the proprietors of the *True Sun* newspaper, for political libel;" "of Tait's *Magazine*," also for libel; and of Moxon, the publisher, who was prosecuted for publishing an edition of Shelley's poems, which contained the atheistical portions of "Queen Mab."

He had now (1832) become a regular contributor to the Edinburg *Review*, in which his best essays appeared. His connection with Reading had long since associated him in friendship with Miss Mitford, who lived in the neighbourhood, and whose influence induced him to attempt dramatic composition. Still he had not, at this time, the smallest idea of writing for the stage. The tragedy of "Ion," though it had been sketched long before, was not completed till 1834, when it was read privately to a few friends. Their judgment led to its being printed for private circulation, and at length, prevailed on by their entreaties, he allowed it to be produced at Covent Garden Theatre, for Mr. Macready's benefit, on the 26th of May, 1836. Its success was unequivocal.

Talfourd's reputation now pointed to him as a man certain to do honour to his native town, and accordingly the citizens of Reading invited him to represent that city in Parliament. He was elected by a large majority, composed of all parties. The political measure to which he gave his name, was "The Author's Copyright bill," designed to extend an author's copyright in his works from twenty-eight to sixty years, and to give artists the same protection as authors. It was thoroughly debated in the House of Commons, and several times introduced, but it was never carried. Mr. Macaulay, the historian, was its bitter and unceasing opponent.

The other literary works of Talfourd are "The Athenian Captive—A Tragedy," "Glencoe—A Tragedy," a volume of "Poems" and "Vacation Rambles"—a Journal of a Tour in Europe. He also wrote the Life and edited the remains of Charles Lamb and of Hazlitt. He leaves behind him several sonnets in manuscript.

In 1844 he was made Doctor of Common Law by the University of Oxford. He was elected three times member of Parliament for Reading. In 1846 he was defeated, and in 1847 re-elected. In 1850, he was made Justice of the Court of Common Pleas, and consequently was obliged to resign his seat in the House of Commons. He received the intimation of his appointment as Judge, when he was attending assizes at Stafford, (the place of his death, and, proceeding with the case he was arguing, at its conclusion he bowed to the presiding Judge and to the Bar, who all rose as he quitted the Court, the fact of his appointment having been anticipated. He was knighted in 1850, soon after this elevation to the Bench.

Talfourd married, in 1822, Rachel, daughter of John Towell Rutt, Esq., by whom he leaves three children. His eldest son, Francis Talfourd, a distinguished barrister, is also a dramatist, and has recently produced some very successful farces and burlesques.

At one time of his life—as we are reminded by the London *Times*—Talfourd earned his livelihood by reporting for the daily press. He rose from this position to the elevated post from which he was called by sudden death. His name is honoured wherever the English language is spoken. In the private relations of life, he was warmly cherished by a very wide circle of friends, including nearly all the brilliant names that adorned the annals of Great Britain for the last forty years.

FOR THE YOUNG.

ANOTHER LETTER FROM MR. BRECK.

We have the pleasure, this week, of laying before our young readers a very pleasant and good letter from the Rev. Mr. Breck. The letter was written for the Sunday-School children of a parish near this city, and conveyed to them through their excellent pastor, whose name we are not at liberty to mention. This pastor has kindly sent it to us, with permission to print it in *The Churchman.* We doubt not that our young friends will join with us in thanking him for this favour. Accompanying the letter, was a brief note for the pastor himself, which we here subjoin by way of introduction, as serving to explain the reasons why the letter was written:

Chippeway Mission House,
P. O. Fort Ripley, M. T., March 1, 1854.

Rev. and Dear Brother: A mere newspaper acknowledgment for offerings has always appeared to me a very inadequate mode of thanking our benefactors, whether young or old, whether for little or much, and therefore I have always tried to send them something more like a *return.* Will you not, then, read this letter to our young friends, that they may be assured of our gratitude for the past, and of our desire to excite their interest in larger degrees for the time to come? Will you not also, Rev. and dear Brother, do me the kindness to circulate the foregoing letter amongst a few of the Sunday Schools around you? for we are their debtors for much prayer and repeated alms. I hope you will not think me over-troublesome in making this request.

The Schools are those of Grace church, Jersey City, N. J., the Rev. D. H. Macurdy, rector; and of the General Theological Seminary, N. Y. Also to the following individuals have the kindness to show it, viz.: Thos. N. Stanford, Esq., who requested me to write you at this time; and the Rev. Dr. McVickar, who will perhaps wish to read it to his Sunday-School children. With many thanks for your kindness, I remain your grateful brother in Christ and His Church,

J. Lloyd Breck.

The Rev. —— ———.

P. S. The enclosed has been written expressly for your Sunday School, but I intend sending copies to two or three other clergymen, whose *lambs* have in like manner aided us.

If you could also loan the letter to the Sunday School of St. Paul's chapel, New York city, I would be thankful to you for the trouble. B.

Chippeway Mission House,
P. O. Fort Ripley, M. T., March 1, 1854.

To Sunday School Children:

Situated as you are, my dear children, it can scarcely be expected that you should understand our life, as it is, amidst savages. Indeed we are all so accustomed to think pagans and heathens, a people dwelling afar off in Africa, or other *benighted* lands, that we are very apt to pass by in forgetfulness those of our own highly favoured country. The North American Indians have been greatly neglected by our beloved Zion. The Oneidas, near Green Bay, in Wisconsin, were formerly in the State of New York, where a Missionary from England was sent out, prior to the Revolution, to instruct them in the true religion. The present congregation of Hobart church, embracing one hundred and sixty communicants, beautifully illustrates the success attendant upon the engraftment of the American Church upon the British stock. We cannot claim the *original* in this mission, albeit certain it is, that it would have been utterly wasted, had we not stepped in and rescued it from another destructive embrace of heathenism. I have heard the Rev. Solomon Davis, who for upwards of twenty years stood by them with the utmost devotion to their spiritual and temporal interests, say, that an aged Indian, who at length yielded himself up to the Christian party, upon proposing to baptize him, said, "No!" And when told that all who would become Christians must be baptized, answered that he knew it, but that he had been baptized already; and when asked at what time, and by whom, replied: "in my childhood, by a Missionary that came from across the great waters." Fortunately one or two other very aged persons were still living, who testified to the truth of what he said. This is a beautiful instance of the powerful hold that the sacraments of God's Church take of all those who happily receive them. Since the ill health and decease of the Rev. Mr. Davis, the Oneidas have been under the spiritual charge of graduates of Nashotah.

The only other instance of the work of the Church, amongst the aborigines of our country, is that of the mission to the Ottawas, in Michigan, under charge of the aged Selkrig, who has been their missionary from the beginning of their conversion to Christianity. He found them pagans, and in the practice of their religion, called the "Grand Medicine Dance." The latter they have given up, and many have become devout Christians. These people are *cousins,* in relationship, to the Chippeways, amongst whom we are living; and I am happy to say, *as missions,* we have been drawn near to one another by more than fraternal intercourse. The Rev. Mr. Selkrig has sent his son to us, and also a son of the principal Ottawa chief, to be educated for the ministry. Although by the line of travel from the heart of Michigan to this place, it is above one thousand miles in length, yet these two young men, 17 years of age each, have come all this distance to enjoy the advantages of a mission amongst a people yet barbarous, but of the same tongue with the Ottawas. You would, my dear children, like to hear words of a wild people converted, for they sound from such doubly pleasing to our ears. A brother of Kausequæ writes as follows:

"Our minister will write you the words that I say to you. I was happy to receive a letter from you, and to hear you speak so many good words, and to learn that you are well and improving so fast. I hope that your words are from your heart, and that you will not do as some have done here, go back again into sin, but persevere unto the end, and learn to be a good minister of Jesus Christ." The old Christian chief also writes in the same letter as follows: "I will say a few words to to you, my dear son. I was happy to have a letter from you, and such a good one, that it made my heart glad. Be faithful, now you have those good white friends to teach you, and I hope to live to hear you preach the Gospel to the Indians. You see much more misery at your place than we see here, because our people take more to praying, and but few are drunken. But the Great Spirit is able to convert the Ojibwas, and you must pray for them." It is proper that I should tell you that our Ottawa student wrote his own letter, and sent it, without any inspection on my part.

Having now informed you of the only two missions that we have amongst the North American Indians, and both so eminently successful, it is with reason that I plead for a *third* amongst the Chippeways. Had I time, much might in this place be told you of the Chippewayans and other Indian tribes to our north, on the British side of the line, amongst which the English Church has done so admirable a work. But I can only quote a few words from a letter lately received from Bishop Anderson, wherein he says: "I only returned five days ago, from the English rivers, where I have been for the last ten weeks. The Indian stations are flourishing beyond my most sanguine expectations, and as far up as the rivers just named. The number of those who resist the Gospel are very few, a very small fraction." This English Bishop's hands are strengthened by about twelve clergymen, and he has ten or twelve churches built, some of which are of stone. But, that you think not that we are all living together as neighbours, one to another, in this remote corner of civilization, I must state to you that the first English mission is 350 miles above us, through an unbroken wilderness, whilst their own stations are in places *five hundred miles apart!* At Christmas, A. D. 1850, the first *native* catechist was ordained to the Deaconate, on which occasion, the Bishop says, in a note to his printed sermon, *one thousand persons,* Indians and whites, received the Holy Sacrament of the Body and Blood of Christ.

All that I have now written, my dear children, will, I hope, assure you of the much that might be done and ought to be done, by us, for the civilization and evangelization of the red man. Our design, in the language of an Indian missionary, "is first to labour to make these Indians men, that so we may be the better able afterwards to make them Christians." And, that you think not the first impracticable, I will quote again the strongest testimony to this point, as given by the celebrated United States Geologist, David Dale Owen, Esq., in the Introduction to his Report of a Geological Survey of all this northern region of country. He is speaking of but one of a number of Indian missionary stations, established by the English Church. His words should make glad the heart of every Churchman, whether young or old, who loves the spread of the Gospel amongst the Gentile nations of earth, and wishes the amelioration of their bodily wants and sufferings. "While detained," says Mr. Owen, "at the Assiniboin colony by these preparations for our return, I had an opportunity of making a short visit, which pleased me much, to a settlement of about five hundred Cree Indians, residing below the colony, at Prince Rupert's Landing. They are decidedly the most civilized tribe which I have seen or heard of in the north. These Indians support themselves mainly by the produce of their farms, which they cultivate with their own hands. They dwell in comfortable squared-log buildings, erected, thatched and whitewashed by themselves. They are acquainted with the use of the simpler farming utensils, and the mechanical operations necessary to keep their farms and houses in order. Each family cultivates from five to ten acres of land, which is kept well fenced. They mow their own hay, and feed their cattle on it in the winter. A few occasionally hunt during a month or more in the summer, when their crops do not require much attention; but this is more for recreation, than for support. The remarkable change in the habits and customs of these Indians, has been wrought mainly through the force of example, by the Rev. Mr. Smithhurst, who resides among them as missionary, and who is thoroughly conversant with their language. That gentleman is remarkable for his love of order and arrangement, and is devoted to agriculture and horticulture. His house is situated in the midst of a delightful little flower-garden, kept in beautiful order, with flourishing fields of grain and meadows in the rear. The Indians, having continually before their eyes so pleasing and practical an example of the comforts of a civilized life, as well as an illustration of the means by which, in a rigourous climate, they may be enabled to provide for themselves a support, far more stable and certain than that derived from the chase, have gradually fallen into the habits of their instructor, and by degrees, have gathered around their permanent homes, the implements and appurtenances, and even some of the comforts and luxuries, belonging to the establishment of the thrifty farmer. It is true, they are sometimes accosted contemptuously by their neighbours, the Chippeways, and ridiculed as earth-worms and grubs; but they now retort upon them: 'Wait till the Winter sets in, and then you will come to us, *beggars* for our refuse potatoes and indifferent peas.' The evening we were there, several young lads were engaged in sharpening their scythes, preparatory to going out, next morning, in a party to mow."

I have thought well, my dear young friends, to quote thus at length, concerning a people, that were a few years since as wild, as barbarous, and as improvident as are these their "Chippeway neighbours," amongst whom we live, emulating the life and character of the patient and faithful Smithhurst. You would scarcely believe those happy Crees to have been pagans and degraded heathen but a few years since! And yet so they were until the Church missionary went to them, and, stooping down to their folly and grossness of living, made them think a *higher life* attainable by them. Are you sure you will not be disgusted, if I should tell you, what we see, hear, and feel, about us, in our life amidst these poor Chippeways? In the first place, we are *alone* amongst a *barbarous* people. That is, there are no *whites* living about this group of lakes, excepting those belonging to this mission. We are not, therefore, always secure in our lives and property, where it is almost equally perilous, at times, to deny, or to comply with all the wishes of a people, most ignorant, and most unrestrained by any laws, either of the family or of the nation. We must treat them with great decision, yet kindly: and sometimes, as children or foolish men, they fly into a passion, and say or do things, for which they are afterwards sorry. We must then persuade them of their duty, in a manner that will shame them, and restrain them for the future. For instance, a few days since, two intoxicated Indians, one of them the oldest son of our principal chief, attacked the mission house before we were up in the morning, armed with iron-barbed arrow and bow, at the same time making use of terrible threats. We only succeeded in driving them off, after they had broken a door, and thrust in one of the windows. Those same Indians are now cutting wood for us, in order to pay for the damage sustained by the mission.

I say not that they would be so complying at all times, did they not stand in fear of the military post at Fort Ripley, which protects the white man, in his person and property, from injury by the Indian. Good is often brought out of evil, and we trust it is to be so in this instance, for the chief and his braves met in council, and resolved upon what they ignorantly supposed they had a right to give, viz. all the land that we should require, for the present and future use of the mission, together with the timber of their forests, for all building, household and farming purposes. They moreover requested, that their words might be committed to writing, in order that it might be perfectly understood in time to come. It showed us at least their good-will towards us. They also thanked us for giving them work to do, in clearing the timber land, and wished us to open as large a farm as we could. The chief and his family have since, for the first time, gone to work along with the other Indians. Thus effectually has the mission not only overcome the *national* prejudice against *work,* but many of the Indians are its open and earnest advocates, and have been so for some time past. But I shall have more to say upon the subject of the *labour* of the Indian, towards the close of this letter.

I wish now, my dear children, to invite you to enter the wigwam along with me. The scene which I describe to you, is of only two days since. Their hut is in shape like a cone, about 10 feet in diameter at its base, constructed of poles, covered with birch bark, excepting a small aperture in the top, through which the smoke finds its way, from the fire built in the centre of the frail dwelling, upon the ground. The door-way is a small opening, through which we must stoop very low when entering. This is always covered with part of an old blanket or skin. We are now entered. The loud wailing of women at once signifies their fears, that a child of the group is near his end, which has been the occasion of this nightly visit. Some of their neighbours have come in, and all are seated promiscuously around the fire. They make room for us, and we sit down with them, as one of them. They receive us no longer as strangers; even their dogs, which at first barked, and made a great ado, have become accustomed to the sight of a *black-robe,* as the clergy of the English and our own Church are called. And *we* have become so used to the *blanket,* the long plaited hair of both men and women, resting upon the back of both shoulders, the unseemly and horrid disfiguring of the natural countenance, with various-coloured paints, that we really forget at times that these things ever apppeared strange to us. We are now seated upon an old blanket or skin, which is spread upon the ground. Without is deep snow. This is Indian life, both summer and winter, whether the thermometer stands at 100 degrees above, or has sunk down to 50 degrees below, zero, which has been the cold of the present winter; under either aspect, it is still the *birch-rind wigwam!* How my heart used to pity them, and wonder that they did not freeze to death! But since I have slept on the ground, in open air, without even a wigwam to shelter me, and when the snow was deep and the mercury standing at 18 or 20 degrees below zero, I have the better appreciated the virtue of that central fire, which at first looked so incapable of imparting sufficient warmth to the animal frame to protect it from the cold. In all this wigwam scene, there is nothing to cheer the heart, save that natural affection, which bespeaks so plainly the God of Love, that hath implanted within us these emotions of a higher being! Those yearnings of the heart of the *barbarian,* over his child, whom, notwithstanding an affliction of almost entire blindness for years, and a sickly frame always, he calls his *best-loved* child, and those caresses, are no unmeaning manifestations of only *outward* grief! No! they come from the fountain-head of those sympathies of our nature, which tells us that this wild man is reclaimable! The old superstition of the "grand medicine," the supposed cure for bodily and spiritual maladies, still holds place in the belief of this people. Notwithstanding the sick are daily brought to the mission house, and laid down at our feet, to be ministered unto, and the success of the white man's medicine is highly valued by them, yet in extreme cases, they will send for the "medicine man," and part with their best kettles or clothing, to purchase their interest in behalf of the sick. In this instance, the payment was a *white dog,* whose mouth was muzzled to keep it from bitting its new owner, as he should carry it away in his arms, which he did, whilst we were there present, intending on the next day to make a *feast* of it. I was told that, under these circumstances, the present of a *dog* was esteemed a peculiar mark of honor, and of more value than the finest blanket. Our chief whose name is the "*bad boy,*" was the favoured recipient of the gift at this time. The Indians are acquainted with some valuable roots, and are very jealous of the knowledge that they have of them. But in attending upon the sick, they practice certain magical arts, accompanied by horrid yelling and an exceedingly noisy rattle, which they use with violence directly over the head of the sick. They strip the sick of his *shirt,* and hang it up first *within* the wigwam over the sick person, with arms extended, having previously painted certain figures upon it. Next they suspend it to a pole *without,* where it remains until the sick gets well or dies. But I am making my letter much too long for your patience. Nevertheless, having told you so much of the *heathen* side of the picture, I ought not to close without telling you of the hope we have for their improvement in the opposite aspect, viz: in *religion and civilization.* When first coming amongst these people, we felt exceedingly the want of a church. It helped us much, when we could leave the canvass tent and the open air, and worship within a log mission house. But when we could enter our neat and well-built church, and therein teach the native the honour due unto the Name of the Great Spirit, we felt rich indeed. Long before the church was ready for use, the Indians came statedly to the mission house at the close of each day to attend a *daily Ojibwa service,* and this continues to be their practice in the church, and which has continued already quite too long to be attributed to a mere curiosity.

It is pleasant to know that the *daily prayers* are an integral part of the English system of Indian missions to our north, and the appropriate mode of worship by a liturgy, so admirably adapted to all classes of mankind, but to none more so than to the heathen, when first taught in the Christian religion, is a wonderful help to us. The respect had for the *house of prayer* on the part of the native, is very gratifying to our feelings, and the order of worship fixes their attention, whilst their observance of the postures is very striking to every one.

The children of the school occupy the chancel steps, and respond very well. They can also sing and chaunt in their own language, for the English Church has printed the Prayer Book in Ojibwa. The adults, as well as children, are taught to respond orally, which they do quite as accurately as though they could read. It is altogether impossible that a people should continue heathen, who are thus *daily* brought in close contact with the civilized and the Christian life. Although with them constantly, we see very evident changes in their habits of life. Several have already been baptized, and on Sunday last, one of two men, who publicly professed in the church their determination to lead the Christian life, was, upon our coming here, considered to be the bravest, wildest, and most successful hunter of the tribe. He has now built himself a squared-log house, and works daily with quite as much regularity as any white man. As regards *labour,* I am glad to testify with undoubted conviction, that with reasonable encouragement, these people would soon change their wandering life for the fixed one of the whites. *Daily,* native men, women, and children, are seen engaged in civilized and domestic pursuits. We number fourteen whites in this mission, all of whom are engaged in instructing the Indians in our mode of life, and in the Christian religion. Amongst these is a carpenter, who teaches them how to build their houses; a farmer, who instructs them in the cultivation of the soil; a matron and female assistants, who give daily lessons to women of the wigwam, and to children beneath our own roof, in all departments of the domestic life, whilst in the school-room you would see the children with their books, and, during a portion of the time, the girls with their needles, learning to sew, in which they are fully successful. And now, my dear children, in conclusion, you will, I hope, continue to be interested in the civilization and conversion of these barbarous people; and when you consider how far off we are from you, living beyond the bounds of the white man, you will not think any sacrifice too great to make, in order to enable us to carry on this work, for the amelioration of the poor pagan of our own land. But whilst you give, forget not to pray likewise, that God's Holy Word may have free access to the hearts of these people, and thanking you again for your kindness to us, I remain, your grateful missionary,

J. Lloyd Breck.

MINISTRY OF TREES.

Leaves, like fluttering wings,
Flash light; the gentle wind among them sings,
Then stops, and they too stop; and then the strain
Begins anew; and then they dance again.
I see the tinted trunk of brown and gray,
And rich, warm fungus, brighter for decay,
Whence rays of light, as from a fountain flow:
I hear the mother robin talking low
In notes affectionate; the wide-mouthed brood
Chattering and eager for their far-sought food.
The air is spread with beauty; and the sky
Is musical with sounds that rise and die
Till scarce the ear can catch them; then they swell;
Then send from far a low, sweet, sad farewell.

—Dana.

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POSITION AND SAFEGUARDS OF THE CHURCH.

Limited, as we are, there are but two aspects of the conservative character of the Church, to which I can direct attention, and to these but briefly:—the liberality of her standards in their scope, and the impassable rigor with which these broad standards are made to apply, by her Liturgical Worship.

From those who approach her privileges, the Church exacts no profession, but of the Primitive Creeds, with repentance and Christian endeavour. From those who minister in her sanctuaries, she requires that they teach nothing contrary to the Articles, evidently drawn up with a view to secure the greatest latitude, consistent with fundamental truth. She tolerates a more enlarged and liberal scope of Chritsian opinion than any other Communion on earth. And what is the result of this Christian liberty, and this wise forbearance? The knotty questions which distracted the Protestantism of Europe—over which Whitfield and Wesley separated in anger, and which, under our observation, have created new schisms in the Protestant Societies of our country, have never made, in the Church, anything more than a fraternal argument. It is distinctly in our recollection, that the enemies of the Church, a few years ago, amused themselves with the utterance of prophecies of change and divisions, in regard to sentiments and opinions, popularly known as Puseyism. And it is quite as distinctly remembered, and with feelings of devout gratitude to the Great Head of the Church, that she came forth from that probation, not only untouched in the essentials of unity, but more united in feeling—with the bonds of fraternal regard and affection drawn closer.

But let me remind you, brethren, that the sects generally had their origin in obstinate attempts to procure the imposition, or denunciation, of particular views or practices, which, when the Church refused, the parties went out from her, and set up their favourite symbol. The dissensions, by which they have been riven into such fragmentary subdivisions, have arisen from the same exclusive and intolerant impositions. Now, from this baneful source of confusion and every evil work, the Church is absolutely exempt. As soon as any man sets up his idol of opinion, which other men must worship or be unworthy of his fellowship,—that instant he must leave the Church. There he can never hope to set up his image. Into the Primitive Creeds he can never dream of foisting his new development of the fundamental faith. Into the Decalogue, or the Sermon on the Mount, he cannot hope to interpolate his new commandment of Christian morals. He cannot even be gratified with persecution, because no one thinks of taking the idea away from his embrace, any more than of allowing him to impose it on others. He must depart voluntarily from the ancient temple of Christian verities, and build his new altar; even the name of which generally tells the thing for which, or the man for whom, it was specially erected. It is the sense of restriction, that inspires erratic longings in the human mind; and extremes of opinion naturally generate each other. Within the Church there is ample scope to give all healthful freedom to the play of the mind, and produce the quiet and content which belong to the consciousness of freedom, and thus prevent the disposition to overleap the essential barriers of the Faith. But both the philosophy and the history of the religious sentiment demonstrate, that contracted inclosures engender morbid, and, at last, a furious appetite of license. Thus, everywhere, the revulsion from Calvinistic standards has been to the Unitarian and Universalist theories. The frequent recoil from that fanaticism which reads spiritual revelations in its own bewildered fancies, has been to skepticism. The mind that rushes from the restless whirlpool of sectarianism, is apt to plunge into the mantled stagnation of Rome; and the fact is notorious, that the few converts who have strayed from the fold of the Church into the ways of Rome, have almost invariably been minds whose position in the Church, at some period of their history, was near the gate that looks towards Geneva.

Again, when error invades any Christian body, it must be through its public instruction. Now, take an example, where the teacher's mind, in its private studies and speculations, happens to be perverted by heretical chimeras, say the Unitarian or Universalist; and where all the details of worship are subject to his individual discretion. As soon as his mind becomes unsettled, he will naturally avoid, in the prayer which he composes, the hymn he selects, the portion of Scripture he chooses or withholds altogether, any profession of the point of faith which he is beginning to doubt. Gradually the heresy is silently assumed in his teaching—covertly insinuated, his congregation, meanwhile, forgetting the truth and imbibing the error, till, at last, when all things are ripe, it is argued boldly in the pulpit, and is confidently avowed by the people. This is no fancy's sketch; it is the sad history of *hundreds of congregations* once established on the platform of Puritan orthodoxy.

Now, take the case of a Church in which such a worship as that of our Liturgy *must* be enjoyed by the people. How can the minister contrive to overthrow from the pulpit what he is obliged to affirm from the desk, before God and man? Is he perplexed by the Unitarian rationalism? He must either abandon his office, or he must acknowledge a "holy, blessed, and glorious Trinity, three Persons, and one God," and close every act of praise by ascribing "Glory to the Father, and to the Son, and to the Holy Ghost;" and solemnly declare, "I believe in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made;" and "in the Holy Ghost, the Lord and Giver of Life, who with the Father and the Son together is worshipped and glorified." Does he take up the crude idea of universal salvation, holding that the judgment of sin is only in the afflictions of this life, or a limited period of purgatorial retribution hereafter? He must, nevertheless, pray the good Lord to deliver himself and others from God's "merited wrath and everlasting damnation." For a person surprised by sudden sickness, he must beseech God to deliver him from eternal death. He must solemnly assure criminals condemned to die, that they are "soon to pass into an eternal and unchangeable state; and that their happiness or misery forever depends upon the few moments that are left them." And in that most awful of all holy offices, when the "priest's lips must keep knowledge, and the living seek the law at his mouth," when he stands over the grave of a departed brother, and commits dust to dust, looking for the second coming of the Lord in glorious majesty to judge the world, he must cry out, in behalf of himself and others, "O Lord God, most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death."

Thus, the pure doctrines of the Gospel will have utterance in the Church—will present themselves to the minds, and rise up to the lips of her people. And the only recourse for heresy, when it perverts individual minds, *is departure from the household of the faith.* Evil humors are expelled as soon as they form. Essential error cannot propagate itself in the Church until it is introduced into her formularies. It cannot be introduced into her formularies without a previous general propagation. These united conditions create a clear impossibility.

One glance, before we draw the conclusion, at the additional safeguards of the Church's system against troubles arising from the indiscretion of individuals, or the collisions of classes, in the details of her legislation. In the Charybdis of priestly domination, or on the Scylla of Congregational anarchy, the world has seen the woful wreck of more than one ecclesiastical vessel. Some have their spiritual movements clogged by political involvements. Others are splitting upon rocks of difference which lie entirely out of their spiritual track, and upon which they have been impelled by the vehement fancy of erratic minds, who must needs annex Church-power to some human machinery. How little the Church is exposed to such wretched mischance, is manifest, not only from the known spirit and history of her legislation, but from the slightest view of the means by which it is conducted. Her system is a series of checks and balances, offering an insuperable bar to evils, arising either from the effervescence of popular enthusiasm, or from the vaultings of personal ambition. Every legislative proceeding must be sanctioned by the body of the Laity, the body of the inferior Clergy, and the body of the Bishops, severally and distinctly. The peculiar functions of these three distinct elements are so distributed and defined, that encroachment or collision seems impossible. It is a system which adheres to the inspired precedent of the first Apostolic Council at Jerusalem, where the inquiries from Antioch were determined by the Apostles, and Elders, and Brethren. It is the only existing system in which the principle of Lay representation is rigidly carried out. It is the system of a Church, against which the charge of priestly domination is not unfrequently alleged, from quarters where the people, as such, have no voice at all in the adoption of any measure, in the appointment of any officer, not even in the selection of their own pastors.

Surely these topics, brethren, slightly and imperfectly as they have been treated,—and there are others to which we cannot even advert,—might well repress any uneasiness which may be felt in regard to the present position of the Church, and her capacity to resist threatened dangers, even in these times of disturbance and unloving strife. "Jerusalem is built as a city that is at unity in itself." She has enmity to encounter, indeed, on every side. Her foes exult over her mischances, even though by them the Blessed Lord Himself is wounded in the house of His friends; but it is because, like them that dwelt at Jerusalem of old, and their rulers, "they knew Him not, nor yet the voices of the Prophets." But it is written, that "Christ loved the Church, and gave Himself for it." It is "the Church of the Living God, the Pillar and Ground of the Truth." His unfailing presence is with her "always, to the end of the world." His blessed promise underlies all her hopes, and is the pledge of all her glory. She is the Kingdom of God, which He so often shadowed forth in parables, and respecting the things of which, we are told, that He spake to His Apostles during the forty days, between His mighty Resurrection and His glorious Ascension; settling it on the foundation of the Apostles and Prophets, and erecting it as the Pillar and ground of the Truth. It is written again, that "by the Church shall be made known the manifold wisdom of God, in the purpose which He purposed through His Son!" If the world, then, is ever to comprehend this wisdom, and come to the knowledge of the Truth,—if it is ever to agree in the profession of a pure and uniform Faith, it will be when the people shall take the testimony furnished by the Church, in place of the mere authority of late and uninspired discoverers in religion,—when they no longer turn away from the ancient and fixed decisions, confirmed through all time, by the voice of the whole Church, to follow erratic, individual minds through all their eccentricities,—when they steer their course, not by meteors, which shoot a transient glare across the heavens, but by the fixed stars, which shine in linked series along the track of ages, and yield combined observations, unvarying and immutable. The The Church is the divinely ordained repository of the saving Faith, the saving Ordinances, and the saving Word of Heaven. Thereby are maintained and dispensed, the Ministry and the Sacraments,—the great instrumentalities through which the Holy Ghost ordinarily acts in the sanctification of the hearts of men, and in preparing their souls for heaven.

I therefore mean, brethren, no such absurdity as to offer excuse for such teaching as may tend to create an enlightened attachment to the principles of the Church, and an enlightened interest in her prosperity, when that authority to which minister and people must now submit, and hereafter give account, has enjoined them to "pray for the peace of Jerusalem," and declared that "they shall prosper who love her." I have no sympathy of thought or feeling with the idea that isolated spiritual views and efforts are favourable to the spiritual interests of men. It is this self-sufficiency whence have issued all the torrents of fanaticism; all the spirits of misrule and blasphemy which have dishonoured the Gospel, and betrayed the souls of men.—*Dr.* E. H. Cressey, 1851.

GLEANINGS FROM FOREIGN EXCHANGES.

Split among the Jews.—The *Christian Times* informs us that a great split is taking place amongst the Jews in England. A few years ago, in London, a small body of Jews separated from their co-religionists, on the ground that the traditions of their fathers are not binding, and that the Bible (that is, the Old Testament), and the Bible alone, is the religion of Israelites. The seceders constituted a new synagogue, known by the name of the Margaret-street Synagogue. A *Cherem,* or act of excommunication, was shortly directed against them by Chief Rabbi Herschell, cutting them off from the communion and privileges of the orthodox Jew. At the late annual meeting of the board which regulates Jewish affairs in London, it was found that four of the deputies, who are sent up from every synagogue in the kingdom, were members of the heterodox congregation of Margaret-street. A formal objection was at once raised to their taking their seats, and the opinion of Sir F. Thesiger and Mr. Badeley was obtained, whether the board were entitled to examine into the personal sentiments of men admitted to be duly elected by recognised constituencies. Counsel held that, if the board were of opinion that a man has ceased to be a Jew, it might reject him, however constitutionally chosen. A division was consequently taken on the question that the four deputies be rejected. Thirty voted for, thirty against, their admission. The casting vote was given by Sir Moses Montefiore, and by that vote they were excluded. The Rothschilds and Alderman Salomons voted with the minority, who have resolved to insist upon the repeal of the *Cherem,* or excommunication, laid on the seceders. The subject is the source of intense excitement at present amongst the members of the Jewish persuasion.

Liturgical Reform in France.—The Liturgical question is just now one of those which most occupy the attention of the Church of France. She is engaged in reforming, as it is called her Liturgy; but the reformation, if it may be correctly so termed at all, is of a purely retrograde nature, and consists in absolute and unconditional return to the ritual of the Church of Rome, or the *Liturgie-mere,* as it is now the fashion to designate it. Unity of liturgy is no doubt a very essential thing in the public worship of a Church; and we who, in the Church of England, have but one Prayer-book all over the world, can hardly conceive the fact of the multifariousness of Roman, and especially of French liturgies. In the see of Beauvais alone as stated by its bishop on the occasion of his recent visit to Rome, there existed no fewer than nine liturgies in use at once amongst the different parishes of his diocese. It seems scarcely possible that unity of fath could subsist quite securely under such variety of form; and we find, in fact, that the first introduction of the variations now sought to be remedied was mainly due to the Gallicans and Jansenists, as the present extirpation of such innovations may by considered as that also of the last remnant of the influence and existence of those parties.—*Morning Chronicle.*

THE CHURCHMAN.

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☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman.* All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman.*

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable: this being scarcely more than the actual cost of the printing paper.

Notice.—Parties preserving files of *The Churchman* can have the missing numbers of the last two or three volumes supplied, by applying immediately to *The Churchman* office.

THE PRESENT POSITION OF OUR CHURCH.

Our Church stands at the present day in an utterly abnormal position. While her standards set forth the necessary Faith expressed in the Catholic Creeds, and also a body of other matters to be received as of Doctrine, there is no unity in the Living Voice of the Church, that is to say, in the teaching of her ministers. The proper idea of the Church supposes indeed the freest allowance for diversities of individual utterance on matters of opinion, on things not ruled, yet uniformity of teaching on all that is ruled. It supposes, too, some tribunal for the practical determination of disputed questions of doctrine, and of the interpretation of her standards. Yet our Church presents the spectacle of bishop against bishop, and doctor against doctor, with no voice to compose the strife; and that on points not lying outside the ruling of her standards, and so open to debate, but on points on which the Prayer Book must be assumed to have a determinate meaning one way or the other.

This is a case that calls for some judicial determination. It is not a case of mere difference of *schools*, in which both parties accept and teach, in good faith and in the same sense, all that the Church has laid down to be received and taught as of doctrine, and differ only on questions of method, scientific exposition of underlying principles, systematic connection of things ruled with things left open, etc.,—questions which might be decided either way or neither way without contradicting anything laid down in the Prayer-Book. It is a case in which the conflicting parties cannot both stand on the same Prayer-Book. It is a question of ruled doctrine. It is theoretically possible that both parties may misunderstand the meaning of the Prayer-Book. But if the teaching of one party be conformed to it, that of the other must be repugnant to it. There is no escape from this alternative.

This is a bad spectacle, that of a Church thus divided against itself, with no lawful voice to compose the discord and secure unity of teaching on the fundamental doctrine. It is a position full of evils. Most heartily do we desire a judicial determination of the questions at issue, by a true synodal voice of our Church and of the Church of England.

In this desire we are not specially influenced by any consideration of peril to men's salvation from mere error of doctrine. For although we are of the High Church side, stigmatized indeed by our opponents as Tractarians, Puseyites, Romanizers, etc.; and although we believe the self-styled Evangelical system to be false and contradictory to the Prayer-Book, being at bottom nothing but sheer rationalistic naturalism, with a certain number of Christian facts, ideas, and terms, arbitrarily, that is, inconsistently, superimposed upon that basis; yet, strange as it may seem to those who are accustomed to denounce our views as exclusive and uncharitable, still our principles enable us to comprehend our opponents in the circle of our charitable regards to an extent their system does not permit them to have the pleasure of doing in regard to us. They make a correct intellectual holding of divine truth, or in their phrase, "clear views of the doctrines of grace," almost indispensable to the safety of the soul. They look with gloomy foreboding upon our future prospects. At least they speak in such a way of our "soul-deadening, soul-destroying heresies," as would be scarcely justifiable on any other ground than a deep conviction of the peril of our souls from the error of our doctrine. On this ground they are justified, and we have no reason to complain, provided always that they be honest and fair in their representations of our doctrine, and full of love and pity for us who are in such an awful state.

But our principles permit us a less gloomy view of their personal state and prospects. And that in several ways. In the first place while they, because they deem our system false, are in solemn fear for us; we, precisely because we believe their system false, are in cheerful hope for them. The very depth and certainty of our conviction that their system is false and ours is true, is a great comfort to us in regard to them. For the blessed efficacies of divine grace, as held in our system, may work savingly in their hearts, even while they ignore or deny them. Through the grace, for instance, derived to human nature in the Incarnation, and through the restoration of the gift of the Holy Ghost to the whole human race, they might enjoy a supernatural ability to goodness, even if born beyond the bounds of Christendom, and certainly none the less enjoy it, although the system of Christian doctrine which they hold (in honest ignorance of the truth) allows (if they understood it) no place for such grace. So, too, Holy Baptism was to them "a means" of a special gift of "inward and spiritual grace," imparted by the Holy Ghost, even though they were then unconscious of it, and now deny it to be anything more than an outward sign,—anything, that is, to the purpose.

In Confirmation, again, provided they were honest in the confessions and vows they then made, they received special supernatural communications (not from the bishop but) from the Holy Ghost, though they may have thought of it only as an edifying ceremony in which they merely "professed religion," and had its obligations impressively brought before their minds, together with the general benefit of holy prayers, etc. So again, in the Holy Communion, if they come to it in penitence, faith, and charity, besides the "outward and visible signs" the "bread and wine" which the priest imparts to them, the Holy Ghost imparts an "inward and spiritual grace," to wit, the very "Body and Blood of Christ" "spiritually" received indeed, but on that account none the less, but all the more, "really and truly" received; and with it remission of sins and all other benefits of His Cross and Passion, a mysterious richness of heavenly grace spoken of in the Prayer-Book, as a mutual inter-dwelling of Christ and their souls:—even though they themselves may look upon the Holy Supper as mere mnemonic symbols to awaken grateful recollections, holy purposes, devout prayers, and may believe in no other Presence of their Lord than that by which He is "always present on every occasion of His people assembling in His name."* We might in like manner speak of other points: but this is enough to explain our meaning when we say our system holds out treasures of heavenly grace to all devout and honest souls, even though in their doctrinal notions they may ignore or deny those very points: and so we can be more hopeful for them than they for us.

In the next place, it is a comfort to us in regard to them, that, even in the sphere where the efficacies of divine grace and the spiritual welfare of the soul may seem more to demand the light of divine truth in the mind, we cannot lay down absolutely what is that certain degree of light in men's heads which is a necessary condition of the state of gracious acceptableness before God. Men may be very orthodox in head, and very wrong in heart: on the other hand, may be wrong in doctrine and right in heart. This much we know—that men's gracious goodness is not necessarily in proportion to the degree of their intellectual light. The necessary faith, considered objectively as the assemblage of theological determinations, indispensable to constitute a correct summary of Christian doctrine, is one thing; and the necessary faith, considered subjectively as the disposition of soul, indispensably necessary to acceptance with God, the disposition, that is, of belief and submission of mind, heart and will to God, is another and quite a distinct thing. It is a great comfort to us that the latter may exist amidst much darkness, misbelief and unbelief as to the former. Besides, men may *think* they hold what we believe to be errors, and reject what we hold for truth, when in point of fact it is not so. They may really hold the true doctrine, and yet through inability to analyze their own consciousness, and through honest prejudices and misconceptions on points connected with it, may imagine they do not hold it. It would be very easy to illustrate this in a great variety of particulars. Take only a single case; that of holy baptism. We hold that the regenerating grace of the Holy Ghost is therein actually imparted to all infants, and to all penitent and believing adults. This statement may puzzle some who from their education would consider penitent believers as already regenerate. This in a verbal perplexity we will not stop now to elucidate. It is enough to say in regard to it, that we distinguish between regeneration and conversion; and we also believe, that conversion may take place before regeneration; and finally that regeneration in baptism is not absolutely necessary to salvation, neither in regard to infants dying in infancy, nor in regard to converted adults. But the point we had in hand to illustrate is, that many think they reject the doctrine of Baptismal Regeneration, when in fact they do not. They think they reject it because they suppose it means that water and the priestly act are the agents in spiritual regeneration. This is a great misrepresentation, not only of the Church doctrine, but of the doctrine High Church ministers teach. So we have declared a thousand and a thousand times; and it is inexplicable to us how any evangelical *clergyman* can make, endorse, or circulate the misrepresentation. Our doctrine on this point is, that the Holy Ghost is the sole agent. Regenerating grace is imparted: so the Prayer-Book plainly says. It is imparted by the Holy Ghost: so the Prayer-Book says with equal plainness. And this doctrine we have no doubt is held by great numbers, especially among the devout laity, who really believe in their hearts as we do, and yet think they do not, because they are taught, and through this misrepresentation, led to look upon the Tractarian doctrine, as they hear it termed, with sacred aversion, as if we held the water and the priestly act to be the agencies, instead of being Christ's appointed means, by occasion of which the Holy Ghost exerts His regenerating agency—which would be indeed to make baptism not a supernatural thing, a sacred mystery, but a contranatural thing, a miracle. All which we hold no more than they.

And we have no doubt there are a great number in the ranks of the Evangelicals, holy and humble men, who really disbelieve the doctrine, and who yet, if they could be got at through the mists of pious prejudice, in which they are kept (we do not say dishonestly kept) by their teachers; if this misconception were removed; and if other verbal perplexities, arising from the technical religious phraseology of the evangelical party, (such as that above adverted to,) were cleared away, would with all readiness of mind, to their great comfort and edification, embrace a doctrine so absolutely taught in the Prayer-Book, and so quickening and salutary in its proper influence on the whole Christian life, as is the doctrine of Baptismal Regeneration. And in like manner of all the other doctrines in dispute between the conflicting parties in the Church. But enough for the present.

C. S. H.

P. S.—Erratum. Will our readers, who take interest enough in this subject, be so kind as to turn to our article on Dr. Stone's book, (Feb. 18,) and erase the words, "*call it Regeneration and*" near the bottom of the third column, so that the sentence may read: "We say it is wrought exclusively by the supernatural efficacy of the Holy Ghost." The words which we desire erased found a place in the sentence through an inadvertence, which we cannot explain, as they contain a *point* we do not make, and are inconsistent with a point we do make in the present article—and which is necessary to our system,—though, as to the rest, both points are outside of the ruling of the Prayer-Book, as we suppose.

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* Sermon on the Lord's Supper by the late venerable Dr. Milnor.

THE SAVIOUR'S TENDERNESS.

There are few things, perhaps none, in Holy Scripture so fraught with solemn lessons to the thoughtful mind, as the occasional narratives of what passed between our Blessed Lord and the Scribes and Pharisees. No language can adequately express the contrast as herein exhibited between the riches of God's mercy in Christ and the strengths of human depravity. It is for this reason, in part, that we have pitched upon the theme for the purpose of tracing out, or rather starting, a few thoughts appropriate to the season of Lent. Our limits will allow us to touch on but one of the many instances in point, and it shall be a pregnant and fruitful one.

On one occasion our Blessed Lord met the Scribes and Pharisees in the Synagogue on the Sabbath; and, perceiving that they were watching Him, and knowing their thoughts, that they were on the alert for matter of complaint and accusation; and seeing there a man with a withered hand, "He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. But they held their peace. And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other."

What could they do? They could not gainsay His words, nor impeach His act: both stood justified, and more than justified, by their own most approved and current maxims of right. Nay, He made their malicious cavillings and questionings the occasion of further manifesting the strength of His cause: bad as they were, they were not so far gone, but that He could still appeal to something within them, something which they could not but acknowledge, in behalf of that which they wilfully opposed. When they meant to stop His preaching, He made their endeavours preach for Him, putting one of His own sermons, as it were, into the mouth that was opened to bite Him. Their efforts to draw off the people from Him only resulted in drawing them on the more: for all men, who were not interested to oppose Him, and had no malice to be gratified in crushing Him, could not choose but see at once the wisdom of His speech and the goodness of His deed. But because their mouths were shut by the justice of His plea, therefore "they were filled with madness;" and they "went forth, and straightway took counsel how they might destroy Him."

And what could He do for them? They were already grown so bad, that His miracles of beneficence and sweetnesses of doctrine only made them worse. Marble-hearted men! no appeal of His could reach them for good: where their interests or prejudices were concerned, their breasts were steeled against all the touches of nature and of grace: the kindest ministrations might not soften them, the gentlest addresses could not win them; nay, did but serve to set at work in them the venom of malignant suggestions: if the light of His teachings shined into their minds, the effect was like that of sunbeams entering a close, death-breathing cave, and setting astir the poisonous vapours generated there. Even the common sympathies and sensibilities of our nature seem in their case to have been mostly stifled beneath the hard superinducings of a selfish cunning, insomuch that an act of pitying tenderness done by the Saviour was to them but a sacrament of induration; and indeed out of all the flowers, whence others sucked sweetness and health, they extracted nothing but poison and death.

How our Lord felt towards these men, how He was affected by their hard, cold, inhuman strategy, is but faintly intimated in that "He looked round about on them with sorrow, being grieved for the hardness of their hearts;" as if He were viewing the assembly individually and severally, scanning them one by one, to see if there were not some among them who might be benefitted by the demonstration of gentle pity and supernatural power, which He was about to make; some who had so much of sympathy with the suffering that called for relief, and with the tenderness that yearned to relieve it, that they might be touched and won to His side by such a manifestation of heaven. What an anguish of grieved affection was in that calm and searching look! Even then their causeless, nay, their worse, O! how much worse, than causeless hatred was piercing His side; they, they were striking Him with their thoughts, stabbing Him with their eyes, they whom He would have gathered together, as a hen gathereth her chickens under her wings. Truly, here was a love passing the love of mothers; a heart bruised by those on whom its treasures were poured, its sharpest anguish being even this, that by such returns they were growing yet more unworthy and incapable of His benedictions. "Being grieved for the hardness of their hearts!" yea, and the more grieved, forasmuch as all that dying love could do would only make them harder; that in all the gardens of heaven there grew no eye-bright able to rectify their vision, so that they might see Him as He was; nay, none but what would cause them to see Him still more as He was not!

The Subtlety of Self-Deceit.—There is no measuring nor describing the subtle arts and tricks of self-cozenage which men use, in order to keep up, not merely the reputation, but even the consciousness of virtue amidst their vices; which is of course the strongest possible testimony to the strength both of the moral law as organised into their being, and of the supervening corruptions whereby that law is still thwarted!

Egyptian Antiquities.—Some of our citizens are interesting themselves and making strenuous efforts to secure for the city Dr. Abbott's superb collection of Egyptian antiquities now on exhibition at the Stuyvesant Institute. To this end several meetings have been held, the last of which was at the Institute on Saturday evening, the 1st inst., Dr. John W. Francis presiding. The sum of $60,000 is required to effect the purchase. At the meeting aforesaid, the President stated that $8,000 had already been subscribed; and he thought that with the effort now making there was little doubt of ultimate success. G. W. Curtis, Esq., the tourist, whose intimate acquaintance with Egyptian art, science, and history is well known, remarked on the richness and utility of the collection. On his motion, a Committee consisting of Dr. Francis, R. B. Minturn, and H. T. Tuckerman was appointed to wait on the Rev. Dr. Hawks, and request him to lecture on the subject, setting forth the worth, completeness, and special utility of the collection to Biblical scholars. An invitation was also extended to the clergymen of the city to visit the museum, and particularly to attend the next meeting. On motion, the Secretary was also instructed to draw up a memorial to the Common Council of the city, soliciting their aid in the cause by appropriation or otherwise. The meeting adjourned to meet at the same place on Saturday evening of this week. Messrs. Brown, Brothers & Co., 59 Wall-street, take charge of the subscriptions.

The collection contains 1109 specimens of the rarest description, and was made by Dr. Abbott during a residence of 20 years at Cairo, all which time his attention was given constantly to the subject. Many of the pieces were found in tombs opened in his presence. The most distinguished Egyptian scholars, Wilkinson, Perring, Lepsius, and Poole, have in this collection verified many of their speculations, and the genuineness of the relics has in their sanction the highest authority. So that there is probably no similar museum in the world more valuable to the student, the antiquary, and the divine; explaining and illustrating many allusions made in the Old Testament to the manners, customs, and arts of the periods therein treated of; but especially throwing much light on the mythology, learning, and modes of life of the Egyptians during the sojourn of the Israelites among them, and before the Exodus to the Promised Land. Here are to be seen mummies of the Sacred Bull, which the Egyptians honoured and worshipped as an image of the soul of Osiris, and many other curiosities equally interesting and instructive. Some of the specimens make the spectator contemporary, for the time being, with Menes, the first Pharaoh of Egypt, and the earliest king in history; others of them, with Thotmes III., the Pharaoh who compelled the Children of the Promise to make bricks without straw, and kept drawing the chains of bondage tighter and tighter, till they snapped asunder.

On many accounts we hope this collection will be purchased and retained in our midst. It will be an honour to our city, and in the long run a substantial benefit to the mind and character of the country at large. It is understood that Dr. Abbott was offered a large price for the collection before leaving Egypt, by the British Consul at Cairo, who wanted to secure it for the British Museum; but his honourable pride of country induced him to decline the offer. We hope he will not be disappointed in his estimate of the liberal-mindedness and public spirit of his countrymen.

Finally, we understand that Mr. Peter Cooper has offered a room in his Building, opposite the Bible House, for the reception of these relics, in case they should be purchased; and it is intended to throw the collection open free to the public, under proper regulations, so that other than students and professional men may have the benefit of it.

Oratario of David.—This composition of Neukomm's was performed at the Tabernacle, on Friday evening the 31st ult., by the New York Harmonic Society. This is an Amateur Society, who go about their work for love of the art, not of the pay; so that their pride of skill and their own taste and pleasure are pledged to do the best they can, in a kind of music that can hardly be cultivated too much. Last Friday night was certainly "a naughty night to swim in;" still there was a reasonably large audience out, and, to the best of our judgment, they were well paid for going. The performance indeed, as a whole, was far from perfect; the members of the Society having, as yet, more enthusiasm than practice, a fault which time and more frequent performance will be apt to mend. As it was, some of the parts were admirably executed, and several passages were given with great delicacy and firmness. We are glad to learn that the performance is to be repeated in the course of a few days. May his godship, Apollo, be more propitious, and send them a better night, letting the moon and all the stars smile on the undertaking!

Newspaper Improvement.—The *Episcopal Recorder* came out last week, according to promise, with new type throughout, the style of the paper remaining otherwise unchanged. We could wish indeed that the establishment might undergo a radical inward change of heart, and be converted to an honest and consistent course of Churchmanship; but this is too much to be expected at present: meanwhile it is gratifying to see an improvement in external appearance. The paper did not see fit to make any notice of our late change. Probably we can better afford to notice their advances than they can to notice ours.

Church Schools.—We have been requested from a very high and honoured source to make some notice of "Walnut Hill School," at Geneva, Western New York. Of course we are most happy to comply with the request.—The establishment in question is a "Boarding-School for Boys," under the charge, as Principal, of the Rev. Thomas C. Reed, D. D., sometime Professor in Union College. Dr. Reed, we have reason to know, is a man of the largest qualifications for fitting young men for college and for life; and his school stands in a beautiful and secluded spot near Geneva, a mile from the churches, and about a mile and a-half from the Railroad and Post Office. We have before us a programme of the School, in the shape of a circular, which contains, among the names for reference, Bishops DeLancey and Potter, Governor Seward, the Faculty of Hobart Free College, President Nott, and Professors Lewis and Jackson of Union College, Dr. Shelton of Buffalo, Dr. Van Ingen of Rochester, Dr. Proal of Utica, the Hon. Mr. Paige of Schenectady, Judge Kent of this city, and a large number of other gentlemen of the highest authority in such matters. The summer term of the School begins on the 2d of May.

We have also received a circular of a High School lately established at Richfield Springs, Otsego Co., N. Y., under the charge of the Rev. Owen P. Thackara, Rector, and the Rev. J. W. Cotter, D. B., L. L. B., Principal. Mr. Cotter is from Trinity College, Dublin, and was ordained deacon by the present Archbishop of Canterbury, when he was Bishop of Chester. The Rev. gentleman has lately taken up his residence on our republican soil, and brought an abundance of strong testimonials to his character as a man, and his qualifications as a teacher. At the Richfield High School, young men can be "fully prepared to enter any class in our colleges."

The Orphans' Home.—We have been favoured with a copy of the "Second Annual Report of the Orphans' Home"; which Report was read at the annual meeting held the 28th of December, 1853. The Home, as our readers may be aware, is at 74 Hammond-street, and is a thoroughly Church institution. Though but in its infancy, having been established only two years, it is already giving evidence of a constitutional health and vigour that may confidently be expected to carry it onward to an honourable and useful old age. It need hardly be said, that there is probably no form of Christian Charity that comes so touchingly recommended to all the best sentiments of nature and of grace, as that which looks to the fatherless and motherless little ones, to preserve them from unreflecting ignorance, to rescue them from debasement, to give them Christian care and nurture, and thus fit them to be happy in themselves, and useful to the Church and to the world. This is indeed "laying up a good foundation for the time to come." And this is the way to make the best Christians and the best Churchmen, when the elements of such character are adopted into the first seasonings of childhood, and wrought into the very texture of the heart's earliest loves; and when all the thoughts of what one is and what one might have been are thus tied up with the united efficacies of the Gospel and the Church. The Report in question states, as the result of the past year's experience, a firm conviction of the actual and pressing need of such an institution; and that there is, in the charity of the public, ample support for it, only waiting to be drawn out into act. We subjoin the closing paragraphs of the Report:

> The number of children admitted into the Institution during the past year has been nineteen; eleven have been dismissed from it, and the number at present enjoying its benefits is twenty-five. A larger number of applicants have been refused for want of room, and there are several at present seeking in vain for admission. Of all these, a large proportion have been children from various denominations of Christians, a fact which the Board of Managers wish to make prominent. Though especially bound to look after the destitute children of our own household, the Institution is open to all applicants.
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> The Board of Managers can not conclude their Report without declaring that the credit of the year's results rests chiefly with the zealous Committee of Ladies, who, at our request, have served the Church in this most useful and laborious capacity. With our organization improved as experience has taught us, and with the same laudable and efficient co-operation on the part of the Ladies' Committee, the Directors hope, as they earnestly pray, that a great increase of prosperity may be granted to the Institution.

A CONTROVERSY, AND NOTHING CONTROVERTED.

We very willingly give place for the following communication, partly because our way is, and, we hope, ever will be, to let each side have a fair chance. Besides, we cannot quite dodge, in this connection, the force of the old maxim, that, "if a man have few virtues, there is the more reason why he should have the credit of those few." It may be seen, moreover, that what the present writer says, nowise controverts or invalidates that which was reported by our correspondent "Northwest," as having fallen from the Bishop referred to. Lest our readers should not precisely remember the speech reported by "Northwest," we will produce it here. He represents a certain Bishop as affirming that a large part of his Diocese is "unfit to receive the ministrations of the Church, and will probably be so for fifty years to come; at least, until the Methodists or other denominations have first prepared the way." The present writer, we repeat, says nothing that amounts to a denial that this remark was uttered by the Bishop in question; nor does he do anything towards mending the character of such a remark as coming from a Bishop of the Church. The truth of our former correspondent's report remains untouched; and so does the quality and the bearing of the matter reported. The present writer only states certain reasons why, in his opinion, the Bishop *should* not have made such a speech. We could state much stronger and better reasons why the Bishop should not have done so; but neither set of reasons will prevent some men from having a singular genius for doing and saying peculiar things.

We cannot quite sympathise with the present writer in his "fear" that our reply to "Northwest" "did not accord with his own wishes upon the subject." That reply was to the effect, that we were not aware of any law of the Church, that would reach the case of a Bishop avowing such a sentiment. The reply, we have no reason or right to doubt, was perfectly satisfactory to "Northwest." We presume it was very much what he expected from us. Probably his purpose in addressing the interrogation to us was, that the benefit of so edifying a speech as the one reported might not be confined to the immediate hearers of it. Doubtless he thought, and we think, if well worth being more widely known.

In one view, what is said by the present writer goes rather to corroborate the statement of "Northwest." The Bishop's having made so many and so great efforts to plant and extend the Church in Western Virginia, with little or no success, may have discouraged him; and hence, perhaps, the speech in question. Possibly, among the simpler class of people, people not much skilled in the non-natural sense of words, a course of *explaining away* the Church's teachings and doctrines, instead of explaining and enforcing them in their natural sense, may not be so well adapted to succeed: and the Bishop, having found this out by experience, may have come to the conclusion that the way must first be prepared by some denomination having no such difficulties to contend with. And this, taken together with the Bishop's happy faculty in encouraging all who differ from him in opinion to leave his Diocese, may well explain the well-known falling-off in the number of clergymen in Virginia, within the last few years.

To take another view of the question: We are by no means certain that we understand precisely what is meant by the present writer. We are far from questioning his personal honesty or veracity; but he seems to belong to a class of (so-called) Churchmen who, on their ground, have very high authority, that of the Prayer-Book, for saying one thing, and meaning another. Their habit of using the words of the Church in a non-natural sense breeds some dubiety as to what sense they may be using their own words in. Hence we seldom feel quite sure how to take them, and can hardly shake off the suspicion, that while we may be giving in to the natural sense of their words, they may be intending some *possible* sense which we never dreamed of. We do not dispute their right to do this, nor their honesty in doing it: we are simply explaining the odd quandaries we are often thrown into, in consequence of the habit so naturally resulting from the necessity they lie under of using the most solemn words in a sense just the opposite to that which a plain man would be apt to gather from them. We must not be supposed, therefore, to blame the present writer, personally and individually, for what we regard simply as the settled custom and habit of the class to which he apparently belongs, and what in their view has so high a sanction as that of the most solemn offices of religious worship. Men who honestly hold the Prayer-Book to mean the reverse of what it says, may well be excused for not meaning what they *seem* to say. Doubtless they are right in their course, and our dull brains are wrong in being anywise perplexed by it; but so it is.

Here, then, is the point: When the present writer speaks of Bishop Meade's having "encouraged every effort to plant the Church whenever an opening presented itself," we do not know, at least we are not sure, but his meaning may be, that the Bishop's encouragement may have been given to those very denominations, which he now thinks must labour for fifty years to come, before the ground will be prepared for what we mean by the Church. This, to be sure, may be nothing better than a theory of our own; but it is the best we know how to devise, for reconciling what "Northwest" reports the Bishop as having said, with what the present writer reports him as having done. Here is the document in question:

Wheeling, Va., March 25th, 1854.

To the Editor of the Churchman:

From the answer given by yourself to a query made in *The Churchman* of the 11th inst. over the signature of "Northwest," no movement I presume will be made on his part to impeach the venerable Bishop Meade at the coming Convention of the Diocese of Virginia.

What effect your decision had upon the mind of your correspondent I know not—I fear, however, that it did not accord with his own wishes upon the subject. But be this as it may, the object of this communication is, to give to yourself, and to the readers of *The Churchman*, such information as will enable you and them to judge correctly of the interest which Bishop Meade has ever manifested towards the Northwestern portion of the Diocese. Upon this subject I can speak knowingly and understandingly—more so, perhaps, than any other man now living. In placing before you and others the efforts of Bishop Meade *to do*, what your correspondent has led you to believe he has left *undone*, I deem it a privilege to say that I have been an humble co-worker with him for thirty-five years. I was associated with him (then the Rev. Mr. Meade), in 1819, in the organization of the first Missionary Society in Virginia. To the West were the funds of this Society first appropriated—in the West did its Missionaries first labour, and in the West have they continued to labour whenever they could be obtained. Unwearied have been the efforts of Bishop Meade to bring, and locate, in this portion of his Episcopal charge, Ministers and Missionaries. He has not only encouraged every effort to plant the Church whenever an opening presented itself, but out of Wheeling he has most liberally aided in the erection of almost every Church edifice in Western Virginia. The Church, numerically, is indeed far behind other denominations. But why is it so? Not, as your correspondent has led you to suppose, from a want of interest on the part of Bishop Meade in this portion of his Diocese, or that he deems it necessary to wait until the Presbyterians, Methodists, and Baptists have first prepared the way. Some of these respectable Societies have always occupied this field. It is owing to this latter consideration, in connection with the fact that Ministers could not be had, that the Church has not extended herself.

Now, I do not say that "Northwest" has intentionally misrepresented Bishop Meade. But in view of what the Bishop has done, and is yet doing, for this portion of his Diocese, yourself and readers of *The Churchman* must admit, that our venerable Bishop has not been so unmindful of his duty as your correspondent has led you to suppose. As you vouch for his respectability, charity requires us to believe, that he has misunderstood the Bishop. With the hope that this communication may be admitted into your paper, I remain respectfully yours,

Wm. Armstrong,
Rector of St. Matthew's Church, Wheeling.

I consider Christian discipline of more consequence than the highest mental education.—Morgan.

Life-Insurance.—Persons seeking, or intending to seek, life-insurance, will do well to consult the advertisement of the British Commercial Insurance Company, which may be found in another column. The capital of this Company is stated to be $3,000,000; they have an agency in this city, and have deposited $100,000 with the Comptroller of the State. Their large experience in business and judicious investment of capital enable them to offer peculiar inducements in their line.

Carpet Warehouse.—The attention of readers is hereby invited to the advertisement, in another column, of the huge, well-stuffed carpet-house of Hiram Anderson, 99 Bowery. The establishment, it will be seen, has no less than ten large sales-rooms, containing variety enough to suit, andquantity enough to supply, all sorts of purchasers.

Parker's Books.—Many of our readers, we doubt not, will be glad to know, what was unknown to us till very lately, that Mr. J. H. Parker, the distinguished publisher of Church books at London and Oxford, has an agency and a depot in this city for supplying the Trade. An advertisement to that effect will be found in another part of the paper. Now that he has brought his own elegant books so near us, and put them within our reach at so moderate a price, we trust that the naughty American trick of pirating the property of foreign authors and publishers will be discontinued, at least so far as regards him. We say this the more willingly, for that we believe we have in one or two cases advised the reprinting of his books, when his own editions could be had at a less price than a reprint could well be afforded for.

THOUGHTS ON CURRENT EVENTS.

Since our last article, we have had the pleasure of seeing the bill which has been brought into the House of Commons, by the Solicitor General, for the relief of Colonial Churchmen. It is very short, and it would be difficult to say, what any can find in it, to which to object. It merely provides that the Colonial Metropolitans and Bishops may hold meetings of the Churchmen of their respective provinces and dioceses, notwithstanding any supposed law of the United Kingdom to the contrary, "for the purpose, at such meetings, of making or entering into any such regulations, agreements or arrangements, as local circumstances shall, in their judgment, render necessary for the management or conduct of ecclesiastical affairs within such province or diocese; provided always that such meetings, or the regulations, agreements or arrangements that that may be made thereat, shall not obtain any force or authority from the enactments hereby made." The act only restores to Churchmen their natural liberty; it confers no power or authority upon any one; but simply recognizes the Church as a voluntary association, possessing, like every other voluntary association, the right to regulate its own affairs. The Church of England is, we believe, the only body, religious or irreligious, to which this right was ever denied, on any other ground, than that the oppressed society was a pernicious one, which it was desirable to persecute out of existence. Without it, a society must either be dissolved, or fall into anarchy or despotism. Yet reasonable as the law is, it has its opponents, at the head of whom, we find the *Record* newspaper. This course shows pretty plainly the *animus* of that paper and its friends. They well know the Church cannot be dissolved or fall into anarchy. The alternative is an episcopal despotism which they hope to govern, by means of public opinion, operating both directly and through the appointing power, thus making the Bishops the tools of the State, and themselves the governors of the State, through the anti-Church prejudices of the ignorant. The *Times* opposes Convocation at home, upon the ground that the Church of England is not a religious body, but a department of the State. But the Colonial Church is not a department of the State, but a religious body or nothing. It is not easy to see what plausible arguments can be brought forward against her enfranchisement; although it is not difficult to understand why the party of the *Record* should wish to postpone such an event. Both in England, and in this country, much of the strength of that party consists in public opinion outside of the Church.

Dr. Phillimore, an independent member of Parliament, connected, we believe, with the Derbyite party, but a sincere and not unenlightened friend of the Church, has renewed a bill which he brought in last session, on the subject of sales of the next turns of presentations. Patronage began in, or before, the middle ages, and has always been an evil in the Church. It in fact exists among us, in a modified form, and is not without its evils. In the middle ages, its greatest evil arose from its open and avowed application to secular purposes. As the commercial character advanced and the feudal declined, these purposes were nearly concentrated in that of pecuniary gain to the patrons. For some time after the Reformation, English patrons turned their patronage to their own profit in the most unblushing manner, and clergymen were to be found, who were ready in various forms to purchase their patronage. These corrupt bargains were proscribed by the law, both ecclesiastical and civil, as simony, yet they could not be suppressed.

In the reign of Queen Anne, a statute was made against simony, which has been effectual in suppressing its grosser forms. Two, however, perhaps more than two, remained. One of these was that of giving the family livings as a provision to younger sons. These were brought into the ministry not to promote the glory of God and the salvation of souls, but to enjoy the family living. Their education and principles did not at all differ from that of their elder brothers. It is to this practice that the Church owes the unworthy clergy of the last century, who brought her into discredit by their propensities for shooting, card-playing, fox-hunting and drinking port. This evil is now very much diminished; but something of the sort is, perhaps, inseperable from patronage.

It is, however, the other of the two evils to which we have alluded, that should principally occupy our attention. Patronage is, in its nature, a trust, yet it had always been regarded as partaking of the nature of property. In fact, its origin was in the right allowed to men to present or nominate to the Bishop, ministers to serve the church which they had built and endowed: this connected the right, fom the first, with the idea of a valuable consideration. The progress of laws, made and administered by laymen, continually narrowed the powers of the Bishops, and enlarged those of the patrons, until the advowson became, unless under extraordinary circumstances, a virtual right of absolute appointment. This was unscrupulously used for pecuniary profit, and thus advowsons became valuable property. Being property, they were openly sold, and the law authorised the transaction. It was supposed that that which a man bought, by wholesale, he might sell by retail. The right of presenting to the next vacancy might be sold. This was called the next turn of the advowson. The statute of Anne undertook to regulate this traffic; but it unfortunately went too much on the principle, that advowsons were property. It still recognized the sales of next turns, but they must not be sold when a vacancy existed, or when the incumbent was *in extremes*; unfortunately, it did not add, nor when he was past a certain age. Another regulation was, that they must not be purchased by clergymen, or at least not for their own use. A clergyman who was presented to a living is obliged to swear that he has not been a party to such a transaction. This oath is, in not a few cases, shamefully evaded. The young clergyman goes to the university, takes his degree, and is ordained, in the entire confidence, probably on the express promise, that his father, or uncle, will provide him with a living; and he well knows, that it can only be done by purchase. When the opportunity presents itself, the parent, or relative, buys the next presentation of a parish, saying nothing about the transaction to the young expectant. When the latter is ordained, he takes a curacy; probably with the full knowledge, that when old Dr. A. dies, he will succeed him as rector, or vicar, of B. He is not told, but he knows with absolute certainty, that Mr C., who inherited the advowson of B. from his ancestors, has sold the next turn to his father, yet as soon as Dr. A. dies, the Rev. Mr. D. is presented, takes the oath against simony, and enters upon the living. Among the earnest-minded men of this generation, these transactions are matters of great scandal. They involve young clergymen in something fearfully like the guilt of perjury, they bring unfit men into the ministry by giving them the certainty of a provision for their money, and they commit the care of souls to those who have more of the wolf than the shepherd. The only check on such transactions, besides the very fragile one of the oath against simony, is the difficulty of calculating men's lives. The dealer in advowsons is not willing to sell the next turn while the incumbent is young and in good health, because the incumbrance of his life diminishes its value. Nor is the purchaser willing to buy, because the possession of his protegee will be too long postponed, and may even be defeated by his death before that of the incumbent. In that case, however, the probability is, that the next turn could be sold at a profit. Still there are reasons enough why such transactions should be confined to livings in possession of old or infirm incumbents. In such transactions, the purchaser is exposed to the risk, that the incumbent may die before his protege is legally qualified for installation. This risk has been the only check upon such bargains.

There have been some recent instances of patrons, who, not having been able to dispose of the next presentation of a living before the death of the incumbent, have presented the oldest and most infirm clergyman whom they could prevail upon to accept the place, in order that during the few months of his remaining life, an advantageous sale might be made of the right of naming his successor. It is against this class of evils that Dr. Phillimore's bill is directed. It applies the only remedy, by abolishing the sale of next turns altogether. Every turn which, after the passing of the bill, shall be sold, is to be forfeited to the Crown. It still leaves the root of the evil, the regarding the right of presentation as mere property, untouched; but it is a great step in the right direction.

Baltimore, April 3, 1854. H. D. E.

P. S. Another measure, of the greatest importance to the Church, has been introduced by the Ministry. It is the bill for reforming the Constitution of the University of Oxford, to which we have more than once alluded. It seems to be doubted whether it can be passed at this session, and it cannot be read a second time for some weeks. We receive it so late, that we must defer our analysis until next week. H. D. E.

Archbishop Bedini.—From the friction he experienced in this country, this remarkable phenomenon seems to have taken fire, and gone out in smoke. As if on purpose to rectify the blunder of his coming, he spends his time in perpetrating other blunders, now he has gone. He has put forth, from London, a sort of mock-heroic epistle entitled "Letter of the Apostolic Nuncio to the Most Reverend Archbishop of Baltimore." This performance is just about the silliest and vapidest piece of fustian it has ever been our fortune to meet with; the whole spouted forth with a Pistol-like arrogance and insolence that render it exquisitely comical. That he should ever have presumed to taint the mental and moral atmosphere of England and America with such an effusion of perfumed hyperbolical flam and cant, can only be accounted for on the ground of his having supposed himself to be addressing such crawling foot-lickers of papal and priestly tyranny as he is probably used to breathing upon when at home. The whole arrangement of his mission to this country seems to have been a piece of Jesuitical deceit; and when we find so much of falsehood united with such utter platitude, with tricks so stale, and an arrogance so bloated into transparency, we cannot wonder at the treatment he received. We subjoin a few paragraphs from the letter, as a specimen of what this Apostolic word-gun is capable of, and "so leave him to him that made him proud, the Pope."

> Arrived in America with a function wholly of courtesy, of love, and of peace, what new element was superadded to exasperate them against me? And what field did they select to give vent to their rage? In what modes and with what consequences did they lend themselves to the spirit of darkness to cast mortification and fear into the camp of Christ? Oh, what shameful pages will history trace in their regard and in regard to those who concurred with them in these street orgies, and those, too, who knew not how to restrain them!
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> They abused, first, the most unbounded and generous hospitality, and afterwards the credulity of a nation which is already great, and which aspires to destinies still greater. If they could not claim that abused nation as an accomplice, they rendered it at least responsible for what took place before its eyes, under its laws, and on its soil; namely, for a most savage attempt, capable of causing any nation whatever to descend a thousand degrees in the scale of its dignity.
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> They next deceived and betrayed it in the most delicate of its sentiments, since, to excite it to a generous indignation, they invented facts which never had any existence, imagined, according to their own pleasure, actions, influences, powers, and exercises of power, which I never had, and portrayed, on the model perhaps of their own hearts, such a monster of cruelty and villainy as to move, one knows not whether to indignation most, or to ridicule. And that portion of the public prints which diffused it, repeated it, expounded it with the most heroic-comical simplicity in the world, and with the most inexcusable complicity—what service has it rendered to its nation?
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> Oh, I am sure that every honest American knows it now, and when this portion of the press shall also know the absurd phantasm which it has followed, the evil genius to which it has rendered service, it will experience at the due time an exemplary mortification. It will then wish, perhaps, to make amends for the wrong, but history has already noted down with her own hands these frenzied and brutal demonstrations, and nothing henceforth can obliterate them. The shame and confusion that will succeed then on those foreheads we shall be able only to pity, not to remove, because they will remain there as long as the pages shall last on which history has registered these events.
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> The nation redeemed itself greatly, it is true, in the really courageous and true words which its Senate spoke in defence of, and respect for, the Envoy of Rome. It was in that moment that one Capitol rendered itself entirely worthy of the other; but I can not help reflecting that, notwithstanding, such words did not avail to put a stop to those furious outrages, or even protect my life from the same dangers. I supposed that a Government would act upon, and in harmony with, those noble words, to which I will never cease rendering the tribute of eulogium and gratitude; but the hopes thus awakened and, in fine, the promises given resulted in nothing; inaction became the servant of the delirium of a few, and those even foreigners; and I was obliged to be convinced that, for more than one palace in Washington, the inscription dictated by Job would be most appropriate—*fuissem quasi non essem.*
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> I must render an account to my sovereign of the effect at least of his most kindly intended letters, but the silence of those who received them will explain my own silence; and this dsicourteous and insulting lesson for the Sovereign of Rome will not be lost on any other chief of a nation and of a State who may ever wish to lavish civilities and courtesies upon the other side of the Atlantic. Certainly, it is not thus that great nations are governed and served. There is, indeed, a common code for them all; nor is there an ocean to divide them in the fulfilment of their paramount duties, for the flagrant violation of which those who rule or represent their destinies are obliged to answer. The judgment to be passed on this affair the nations of the two worlds have already formed, and not some miserable bribed and shameless print on the banks of the Ohio, or of the Hudson.
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> Meanwhile, for a more sensible proof of my gratitude, and of pious remembrance, which may recall my journey, I send, at the same time, to your Grace and to your colleagues, a number of pictures of the Blessed Virgin of Rimini, which I caused to be there expressly engraved, the engraving being done from a daguerreotype taken from the wonderful picture itself, and given me by the pious and zealous Bishop of that city. That portentous moving of the pupils took place precisely during my civil jurisdiction, when I presided over the Government of Bologna. It was very just, after the attention of the American people had been drawn to those events of my Commissaryship, which depended in no way upon me, or which arose solely from the implacable anger of a few lost individuals, that I should call it also to one which more truly distinguished and privileged it. Without pledging a divine faith upon this subject, since I believe that the only authoritative sentence of the Vatican has not intervened, still how much more force in itself has a faith, all human though it be, in favour of the well-established prodigy; and the diffusion of a picture so blessed, and so full of celestial inspiration, I consider will be grateful to Catholic hearts, and more than grateful, useful, and efficacious for their piety. If others collected the mire which impeded my difficult administration, let them have this its true gem; and as the former with that inflamed themselves to anger, to outrages, and to curses, let these by this be inflamed to faith, to love, to devotion, to pity, and to every fairest virtue which can render them worthy of so dear a treasure. Yes, this beautiful contradiction will also appear at the sight of this picture, to wit, that so many who yielded so prompt a credulity to the false and most injurious narratives of one individual, will glory in being the most incrednlous in resisting the assertions of thousands and thousands, who have testified to the prodigious movement of the eyes, and who, through a sudden and irrepressible emotion, found their own eyes in tears and their hearts in commotion. Having a blind and most prompt faith for calumnies and for falsehood, they will have none whatever for the most marvellous truths; and throwing themselves, with full appetite and without disgust, upon tales which degrade and corrupt the man who believes them, will profess themselves too experienced and too sagacious not to reject with scorn and contempt the faithful relation of events which ennoble the human species, and console it, putting it in more evident relation with the divinity even of which it bears itself the image, since the first moment that the vital breath was given to the clay of Eden. But this is language lost on them; *non omnes recipiunt verbum istud.* I must limit myself to pray the same blessed Lady of Rimini, that, benignant, she would turn her merciful eyes upon this land, where to me it is most sweet to distribute this her image. Oh, may this most powerful Mother of the God-Man console, with her celestial glance, so many of her children who will seek in her maternal heart the fountain of so many graces; and may she in so many others, also, who, bathed in the blood of her son, still obstinately refuse to call her their mother, work the no less rare prodigy of opening their eyes to notions more true, more just, more dear, more holy.

For The Churchman.

THE COMMERCIAL ADVERTISER AND THE RITES OF SEPULTURE.

Dear Mr. Editor:—Permit me once more to call the attention of yourself and your readers to the lucubrations of the journal mentioned in the heading. I am much mistaken if we have not another exemplification of zeal without knowledge.

The editor is discoursing of the refusal of the rites of sepulture to Protestants in Roman Catholic countries, and much of the article is sensible and judicious. What he says in the following extract is neither one nor the other:

> Yet in professedly civilized and Christian lands instances have not been rare, even within the last half century, of persecution begun just where life ended—at the entrance to the grave. Christian burial has been refused by ecclesiastics to "all that was mortal" of adults, and even of infantile innocents, simply and only because of a difference of religious creeds while living. In England, within that time, the bodies of infants, who must have been unconscious of sin in that particular, even if heterodoxy were sin, and of adults whose lives were epitomes of religious principles and habits, have been refused admission into the last resting place in the church-yard, and the mourners have been insulted and indecently compelled to seek elsewhere the interment of their lost ones. And this, too, let it be fully admitted, in "Protestant England." But every candid man will concede that such refusal was not the fruit of Protestantism, but a relic of Romanism. The *Protestant Government* lent its aid to put an end to such enormities, while those who committed them, though Protestant in name, were notoriously Papal in sentiment. One or two other things respecting such outrages, now out of date in that country, demand mention. They were the acts of individuals. The barbarity was not carried beyond a refusal of interment in consecrated ground. It did not prevent or attempt to prevent burial elsewhere, and by other clergy, according to other rites than those of the established church; and such proceedings were exceptions to the rule. They were frowned upon by the people, by the Church generally and by the Government.

We shall take the liberty of examining a few of the assertions in the above paragraph. We suppose the writer refers to the refusal by several of the English Clergy, to perform the service of the Church over persons, adults or infants, who had not received the Sacrament of Baptism.

Now be it known to the editors of the *Commercial* that the English Prayer Book, contains a rubric prefixed to "the order for the burial of the dead," in the words following, viz:

"Here it is to be noted that the office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves."

This rubric, instead of being "a relic of Popish Times," was deliberately added at the last revision in 1662, by the joint authority of Convocation and Parliament. It is therefore the law of the Church and of the land, and each Clergyman of the English Church is sworn to obey it. If, therefore, the Parish minister refuses to read the service for an "unconscious infant," because it is unbaptized, it is not to be styled "malevolence," or "persecution," or any other opprobrious epithet, but simply the performance of a bounden duty.—He is forbidden by the Church to read it in such cases. What authority a "Protestant Government" has to nullify an express rule of the Church, I have yet to learn. The American Church has relaxed the strictness of the rule as above given, by making it apply only to "unbaptized adults" instead of *all* who die without the Sacrament.

Another difficulty arises from the question of the validity of *lay baptism*, respecting which there is a great diversity of sentiment in the English Church. The ablest names may be found in opposition, and have adduced strong arguments on each side. Some make it essential to the validity of baptism that it should be administered by *a lawful minister*, while others hold that the affusion of water by a lay hand in the name of the Trinity is a sufficient baptism, and not to be iterated. As some of the difficulties referred to by the *Commercial* may be traced to this source, we suppose that the editor means that those who refused to read the service because the person was unbaptized, as having received only lay baptism, were therefore "notoriously Papal." But it happens that the Romish Church admits all baptisms duly performed, whether by lay or clerical hands; and makes no difference as to the efficacy of the administration. Whereas the Presbyterian Confession of Faith, (chapter 28, section 2) requires that the person be baptized *"by a minister of the Gospel lawfully called thereunto."*

Now suppose that some dissenter, who has all his life lived in schism, if not in heresy, dies, and his friends request that the funeral service of the Church be performed; and that it appears that he has been baptized by some one of the numerous dissenting ministers which abound in England—who will feel a difficulty as to the validity of his baptism? Certainly not a man *"notoriously Papal in his sentiments,"* but one who holds with the *Confession of Faith*, that the sacrament is invalid unless administered by a *lawful minister*. Mr. Maskell, for instance, who subsequently joined the Church of Rome, says in his work on Baptism, p. 200, 1—"I cannot but conclude, therefore, that baptisms have always been reputed valid in the Catholic Church, that is, they were both recognized and forbidden to be repeated, provided only that they had been conferred with the proper matter and the proper form; and that the minister is not of the essence of the sacrament." It would make no matter to such a one in the construing of the rubric that the baptism had been performed by the Archbishop of Canterbury on the one hand, or a Presbyterian minister, a Methodist superintendent, the visiting physician, or the attending midwife, on the other. All he would seek to know was, whether the element of water was duly applied in the name of the Father, the Son, and the Holy Ghost; and that being sufficiently testified, he would rest content. The objections to lay baptism would be found among many devoted clergymen of the Church of England, very far removed from Rome—and probably among the dissenters themselves. If a clergyman refuse to read the service over one whom he honestly believes unbaptized, must it therefore be termed *an outrage*, and imputed to the worst motives? at any rate, to term such an one a Papist in his sentiments, is a piece of absurdity inexcusable in the sage conductor of a respectable secular journal.

It is true that the English courts of law, both civil and eccleisiastical, have pronounced in favor of these lay-baptisms; and that those clergymen who refuse to perform the service expose themselves to very serious consequences in a temporal point of view. We may readily conceive, however, that in a purely spiritual office a religious mind may find the decision of a *law-court* unsatisfactory; and that a nice conscience may decline to submit to them.

Another difficulty is that the Church in her canons, which are binding on the clergy, pronounces certain schismatics *excommunicate ipso facto*, and their case seems to come within the prohibition of the rubric. The courts of law, however, hold that the acts of toleration and other statutes of Parliament have virtually rescinded these canons.

The clergyman replies, That may be true as to temporal penalties, but not as to merely spiritual censures. My reading the service is a spiritual office, and how can I read it over one who has *excommunicated himself* from the Church of Christ in this country? It would be a violation of her sacred order and discipline.

And as this action on the clergyman's part would not, as the editor justly remarks, prevent the interment elsewhere by other rites, and by those whose ministrations he professed when alive, we cannot see any ground for complaint, unless it be that such refusal is a testimony against heterodoxy and schism; and it is strange that in these days of Bible light and Bible diffusion any one should doubt whether they are sins, and sins of a very grievous die. A man guilty of them cannot be an epitome of all the Christian graces and virtues.

The evil effects of the connection of Church and State are in no way more glaringly evidenced than by the frequent collisions between the rubrics and canons of the former and the crude and disjointed legislation of the latter, in reference to spiritual matters.

The difficulties to which the conscientious and devoted clergyman is exposed in his endeavours to reconcile them, loudly call for relief and adjustment; and the most strenuous and persevering efforts of enlightened English churchmen are needed for the purpose, and are actively employed in some quarters. W. N.

CLERICAL CHANGES.

The Rev. Andrew Mackie's address is New Bedford, Mass.

The Rev. Joseph Brewster having resigned the rectorship of St. Paul's church, Wallingford, desires his letters and papers to be addressed in future to New Haven, Conn.

DIED,

At her residence, No. 226 Hudson street, New York, on the morning of Monday, March 20, 1854, Alethea, wife of John Brower, in the 69th year of her age.

"Precious in the sight of the Lord, is the death of His saints."

Services for Holy Week.—Church of the Holy Innocents. Early Service at 7 A. M. throughout the week. Morning Prayer at 9 A. M except on Good Friday when at 10½ A. M.

Evening Prayer at 6 P. M., except on Good Friday, and Easter Eve, when at 8 P. M. with Sermon. Sermon, Easter Eve, on "The Intermediate State."

Early Communion, Easter morning, at 6½ A. M. ap8–2t

Trinity Parish.—Holy Week Services.—In addition to the Sunday services at 10½ A. M. and 4 P. M.:

TRINITY CHURCH: *Daily*, 9 A. M. and 3 P. M.
ST. PAUL'S CHAPEL: *Sunday evening*, 7½; Lecture.
Daily, 11 A. M. and 4 P. M.
Wednesday, A. M.; Lecture.
Thursday, A. M.; Confirmation.
ST. JOHN'S CHAPEL: *Daily*, 10 A. M. and — P. M.
Confirmation on Easter Day, 10½ A. M.

*** On Good Friday, throughout the Parish, the Services will be *as on Sunday*, at 10½ A. M.; sermon: and 4 P. M.; sermon,

LITERATURE.

The Russian Shores of the Black Sea, in the autumn of 1852, with a voyage down the Volga, and a tour through the country of the Don Cossacks. By LAURENCE OLIPHANT. Redfield.

A third edition in London, of this book, within a few months of its first appearance, marks the estimation in which it is held by the British public. The grounds of its good reception are easily comprehended. It is a pleasantly-written volume, making the most of a rapid traveller's observations and sensations, in a country which has been comparatively neglected by tourists; and the sum of all its experiences, the conclusion of all its reflections, is an unfavourable view of Russia. The great empire of Eastern Europe gets no more quarter in its pages, than did formerly our own territory of the west, when it was hastily overrun by swarms of tourists, who exaggerated every natural difficulty of the land, and transferred the inevitable hardships of regions reclaimed but a few years from the wilderness, to the character of the inhabitants. We are not disposed, however, to confound America with Russia. The inconveniences of our own land have rapidly become matters of mere antiquarian history. In no country of the world is travelling more safe, luxurious, and rapid, than in the United States. The railway track has succeeded to the Indian trail, and the steamer to the canoe. British tourists of the old breed must journey a thousand miles or so farther west than formerly for their discomforts. Where a few years ago they grumbled at vulgarity, they will now find elegance and education. Wealth is everywhere diffused, books are everywhere read, communication everywhere opened, and luxuries supplied. If a man of wit and fashion springs up at New York or Boston, he is immediately in demand for what a few years since were the backwoods; and the backwoods can send their committees after him, with cash in hand, from towns much younger than the distinguished lecturer himself. Dr. HOLMES is as witty and facetious, CURTIS as wise and sentimental, EMERSON as sagacious, eloquent and obscure, among audiences of farmers and shopkeepers in Ohio, as with their polished home circles of the east. America in the past seventy years, has far outstripped her Russian counterpart of the old world.

But America, it must be remembered, has been established by commerce, and not by conquest, and has had the advantage of rapidly assimilating powers, which have made, of a vast variety of people, a perfectly homogeneous population. Russia has other material to deal with; other systems to encounter. We have found a clear field for the successful adoption of a new social state; the new elements have been introduced from time to time, and gradually incorporated with the old. Russia has had to manage the mass at once, to say nothing of lifting the central power out of barbarism into civilization. She has done probably more, in this way, than Mr. OLIPHANT is disposed to admit. He looks upon the country as an Englishman, with reference to English policy; and the English policy is, that Custom house duties for protection should be abolished in all other countries than England; that agriculture should be developed, and internal communications, that the wares of Birmingham, and the goods of Manchester may be exchanged freely without let or hindrance; that British capital should be free to build steamers, navigate rivers, and enter seaports; and that the whole land should be supplied, for the benefit of the British negotiator, with comfortable inns, with hot water for British gentlemen who shave, and brown stout unlimited. All in fact is barbarous which is not John Bull.

There is such a thing, of course, as absolute civilization; comfort which is comfort all over the world, and suffering, on the contrary, which is positive misery everywhere. Ignorance is ignorance in Russia, and vice, vice; but natural differences of character and position, vary these things in degree. The smooth, regular, uniform lives which well-to-do Englishmen and Americans lead; regular at the church on Sundays, and at the place of business the rest of the week; patronizing a certain order of schoolmaster; a particular shade of newspaper; a street of a certain respectability:—these are the virtues and methods of regular incomes, and an inherited line of business. Step a little way out of the circle, and the national civilization is as exceptionable as the Russian. What has the artisan, the labourer, in common with these orthodox and stereotyped methods of happiness? He has no leisure to read, no house to inhabit, no pew to occupy, but he is withal a respectable and responsible man. If these distinctions are forced upon our attention in London, and New York, and may be realized in passing from a fashionable square to a by-street, why should we ignore them in travelling from Vienna to the Volga? A Russian peasant is not an English merchant; the Don is not the Thames; Odessa is not Liverpool; but there are probably very good reasons why they are not, which may not be altogether discreditable to the foreign soil and government.

With the exception of Mr. OLIPHANT's invariable grumbling at the Russian government, his book may be considered an agreeable one. It is lightly written, gets on rapidly, without loitering or digression, and gives considerable information by the way. The writer passed the autumn of 1852—we have no greater exactness in dates—in running rapidly through the country, in a circuit, from St. Petersburgh to the Danube, by the way of the Volga, the Crimea, and Odessa. He was lucky on his way in meeting with the great fair at Nijni, and surveying the vast traffic and congregations of the spot; the existence of such a fair indicating a huge unformed country, where the people have not yet crystallized into cities. His travel down the river was performed in the Volga Steam Navigation Company's steam-tug *Samson*, bound for Astrakhan, but which our traveller left at the landing of Dubovka, where the stream approaches within some forty miles of the Don. The voyage, though down the current, was performed leisurely enough, from the frequent interruptions on sand bars, when our traveller went ashore with his sketch book, and secured picturesque views of Tartar scenery and people. Some of these sketches are given as vignettes through the volume, which they help to illustrate effectively in an unobtrusive way. The general burden of the observations on the river, is that Russians have as yet a very limited idea of the capabilities of steamboats; that government officials would be much more profitable agents for the State, and servants of the people, if they were less addicted to bribery and corruption; that travelling accommodations, such as they are in the country, are designed for the military convenience of the government, and not for civilians and curious tourists from abroad. When the river is left for the steppes, the discomfort increases. A Russian traveller can sleep in his wagon, live on his own provisions, and, above all, can swear and bully in his own language, in which respects he has a great advantage at post stations, in getting horses and facilities for movement, over delicate Englishmen, who are under the delusion that inns are to be found on the road, and that one or two words of a foreign jargon, with the exhibition of a handful of coin, will accomplish impossibilities. As it is, however, we do not find our traveller to have been very greatly detained, since he accomplishes the tour of the whole country in an autumn.

Arrived at the Crimea, we get among some agreeable scenery. Its southern portion is the garden of the vast dominions of Russia, and might, we should think, content that country, if all its advantages were improved, as a very tolerable substitute for the possession of the coveted Constantinople. The descriptions of this scenery offer some of the most enjoyable passages of the volume. They will give a new interest to the word Crimea, which now figures so frequently in the newspapers, and which, to most readers, conveys only a sterile idea of forts and gunpowder. The land is a land of romance, with strange tales of war and gallantry in its day, of Tartars, Huns, Venetians, Genoese, and the intimacies of CATHERINE and POTEMKIN. It may yet be the battle-ground and seat of new races, who will fill up the historic sequence of the land of many masters, the ancient Tauric Cheronese.

SCENERY OF THE CRIMEA.

Upon leaving Yalta we ascended the hills again, and, passing through the well-laid-out grounds of Livadia, the seat of Count de WITT, had soon attained an elevation of six hundred feet above the sea, and found ourselves looking down upon Orianda, the delightful residence of the Empress, frowned upon by gigantic rocks, but redeemed from too savage a character by the taste and skill which have brought every available rood of land into a high state of cultivation. The whole way to Alupka, hedges of cypress and olive, pomegranate and laurel, line the road; handsome chateaux terminate the vistas formed by long grassy avenues; and the carefully-kept fences which enclose the pleasure grounds are evident marks of the frequent residence here of the lords of the soil. Villagers are abundantly sprinkled over the rich valleys we traverse, where the hay is quaintly stacked in the pollard trees; while tempting fruit is piled upon the road-side, and groups of picturesque Tartar maidens are clustered around some sparkling fountain, overshadowed by the spreading arms of a patriarchal walnut. But the enchantment even of such fairy land as this would be incomplete, were it not for the magnificent views which continually burst upon the delighted gaze, when the wildness and grandeur of the distance seem to add an additional charm to the surrounding loveliness.

We descended abruptly to the Castle of Alupka, the residence of Prince WORONZOFF, passing through extensive vineyards which belong to this property. The numerous domes and pinnacles which peep out over the trees as we approach, indicate a palace, Oriental in its style and magnitude; while the glittering cupola and tapering minarets of the elegant mosque, which almost adjoins it, lead us to imagine that the noble owner of all this magnificence is Hadjy-Selim-Ghiri Khan at least. A few moments more, however, and we find, to our perplexity, that we are driving under the lofty walls and frowning battlements of a feudal chieftain's fortress; and as we pass through the solid gateways into the spacious courtyard, and look up at the massive square tower and belfry to correspond, we find it difficult to decide whether the building before us bears most resemblance to the stronghold of the Black Douglas, or the palace of the Great Mogul.

Notwithstanding the mixture of such incongruous styles of architecture, the general effect of this splendid chateau is charming. The Prince has spent an almost fabulous amount of silver rubles upon the house and grounds, and has succeeded in rearing an edifice worthy of the scenery amid which it stands. The taste displayed is unexceptionable. Placed almost upon the borders of Europe and Asia, the Eastern character so strongly developed throughout the structure is most appropriate; while the dash of feudalism, as suggestive of the former uncivilized condition of the West, is a graceful allusion to the present state of that country in which it is situated. The facade overlooking the sea is magnificent; terraces and gardens, ornamented with rare plants, extend down the steep slope to the water's edge, while paths are seen winding among broken rocks and between accumulated volcanic masses; and, impending over all, the stupendous crag of the Ai Petri seems to threaten annihilation to the noble edifice which nestles at its base.

It was Mr. OLIPHANT's design to visit Sevastopol, and the way provided for foreign gentlemen in his circumstances to see these celebrated fortifications, was by securing permission from the governor, and getting a renewal of the liberty every twenty-four hours. This regulation does not seem to have met our traveller's approval; he preferred to take the responsibility of passing in as a foreigner, at the risk of being detected as an impostor, and incurring any unknown barbarous Russian expiation. The reason he gives for this choice is curious, and may throw some light on the difficulties which certain classes of Englishmen frequently meet with when they are away from home. "It is," says Mr. OLIPHANT, "one of the unfortunate peculiarities of the Anglo-Saxon temperament, that the only species of excitement which really seems to suit it, must be attended with some degree of danger or discomfort; so that it ever affords an Englishman unspeakable gratification to be engaged in some adventure which is likely to result in what he terms 'a scrape.' Nowhere, indeed, is this propensity more strikingly exhibited, than in the conduct of English travellers upon the continent of Europe, since nowhere can this much desired end be more easily attained." A candid confession, under cover of which the fort is entered and surveyed, suspiciously and timidly. Any account of the interior of this place is likely to be read with interest just now, so we shall present what Mr. O. tells us of his experiences.

A STOLEN VIEW OF SEVASTOPOL.

The reserved manner which, as unlawful visitors, it became us to assume at Sevastopol, was only in keeping with the air of mystery and distrust which pervades everything there. The suspicious eye of each officer I passed chilled the blood in my veins, long accustomed to a free circulation on the boundless steppes or wild mountain-side. I had not taken ten paces down the main street, when my guilty conscience was startled, and the last particle of romance frightened out of me, by a sentry at my side suddenly presenting arms to the governor, who was accidentally passing. Here no harmless ruined old tower, perched upon the dizzy cliff, carried me back in imagination to the days of Italian greatness. No veiled women and sedate camels transported my roving fancy to the voluptuous East. The only variation in the view was from the mouth of a thirty-six pound gun into that of a sixty-four. I was ever oppressed with the painful consciousness of looking like an Englishman, and suspected the groups of soldiers standing at the corners of the streets of plotting our apprehension. We were walking in a magazine which might explode at any moment, both literally and figuratively.

The population of Sevastopol, including military and marine, amounts to forty thousand. The town is in fact an immense garrison, and looks imposing because so many of the buildings are barracks or government-offices. Still I was much struck with the substantial appearance of many of the private houses; and, indeed, the main street was handsomer than any I had seen since leaving Moscow, while it owed its extreme cleanliness to large gangs of military prisoners, who were employed in perpetually sweeping. New houses were springing up in every direction, government-works were still going forward vigorously, and Sevastopol bids fair to rank high among Russian cities. The magnificent arm of the sea upon which it is situate, is an object worthy the millions which have been lavished in rendering it a fitting receptacle for the Russian navy.

As I stood upon the handsome stairs that lead down to the water's edge, I counted thirteen sail of the line anchored in the principal harbor. The newest of these, a noble three-decker, was lying within pistol-shot of the quay. The average breadth of this inlet is one thousand yards; two creeks branch off from it, intersecting the town in a southerly direction, and containing steamers and smaller craft, besides a long row of hulks which have been converted into magazines or prison-ships. . . . . .

I regretted not being able to stay in Sevastopol to witness the naval review, which the presence of the Emperor himself would have rendered additionally interesting. As, however, our chance of detection would have been considerably increased by the prominent exposure which this exhibition must have entailed, we thought it prudent to beat a timely retreat, and, to RICHTER's great disappointment, escaped from Sevastopol the day before the great event was to take place, thus obliging him to picture in imagination the manifestations of loyalty with which his Imperial Majesty would be welcomed. The Emperor, as we afterwards heard, did not accompany the fleet on their short cruise outside the port, but expressed himself very much dissatisfied with their performances.

Nothing can be more formidable than the appearance of Sevastopol from the seaward. Upon a future occasion we visited it in a steamer, and found that at one point we were commanded by twelve hundred pieces of artillery; fortunately for a hostile fleet, we afterwards heard that these could not be discharged without bringing down the rotten batteries upon which they are placed, and which are so badly constructed that they look as if they had been done by contract. Four of the forts consist of three tiers of batteries. We were, of course, unable to do more than take a very general survey of these celebrated fortifications, and therefore cannot vouch for the truth of the assertion, that the rooms in which the guns are worked are so narrow and ill-ventilated, that the artillerymen would be inevitably stifled in the attempt to discharge their guns and their duty; but of one fact there was no doubt, that, however well fortified may be the approaches to Sevastopol by sea, there is nothing whatever to prevent any number of troops landing a few miles to the south of the town, in one of the six convenient bays with which the coast, as far as Cape Kherson, is indented, and marching down the main street (provided they were strong enough to defeat any military force that might be opposed to them in the open field), sack the town, and burn the fleet.

If this should be a just view of these celebrated defences, the English and French fleets will have little to fear in attacking or taking possession of them from the land. The whole scope of the book is, indeed, to show the inherent weakness of the Russian government; the general corruption of its officials, and the inefficient character of its means of communication, for military or other purposes, between its remote provinces. In these respects, the work seconds the positions taken by the English press, as to the misconceived strength of the country. How far they are to be reconciled with the ambitious projects imputed to Russia, time must before long determine.

A Child's History of England; by CHARLES DICKENS. 2 vols. Harpers.

A republication of a series of papers, lately concluded in the *Household Words*, the undertaking of which was doubtless stimulated by the success of WALTER SCOTT's Tales of a Grandfather, though a different plan has been pursued in their preparation. SCOTT had better material for his work, in the lives and exploits of his northern heroes, and a better art in story-telling, so DICKENS has wisely left to him the walk of romantic narrative, and has taken upon himself, to write for the thinking young people of the time, who are of the liberal school of politics, and who have no more respect for a moss-trooper who stole cattle in the middle ages, than they have for a depredator who picks a pocket at the present day. It is by the standard and ideal of the nineteenth century, that DICKENS measures the manners of the past. He sets events in the light, in which men would regard them, if they were acted in the old way before their eyes just now, in England or America. This is a summary and highly-effective method of proceeding; but not the most philosophical, the most respectful to historical investigation, or the most solacing to the imagination. SCOTT's toryism and affection for the past had a truer instinct. DICKENS' keen sense and prejudiced humour quickly cut the knot in a paragraph, which wise and able historians have laboured through volumes to untie. We know of no one, who has dealt such rapid execution upon that British Solomon, King JAMES I., as DICKENS has in these little volumes. His majesty gets no quarter, any more than SQUEERS from his scholars, or CARKER, or PECKSNIFF, or any other of his favourite iniquities, on a settling day, in one of the novels. Read BACON's obsequious dedication of the Advancement of Human Learning, to the royal man, and then read this character of a personage, whom DICKENS degrades below humanity, parading him through the whole account of the reign as

HIS SOWSHIP.

"Our cousin of Scotland" was ugly, awkward, and shuffling both in mind and person. His tongue was much too large for his mouth, his legs were much too weak for his body, and his dull goggle-eyes stared and rolled like an idiot's. He was cunning, covetous, wasteful, idle, drunken, greedy, dirty, cowardly, a great swearer, and the most conceited man on earth. His figure—what is commonly called rickety from his birth—presented the most ridiculous appearance that can be imagined, dressed in thick padded clothes, as a safeguard against being stabbed (of which he lived in continual fear), of a grass-green colour from head to foot, with a hunting-horn dangling at the side instead of a sword, and his hat and feather sticking over one eye, or hanging on the back of his head, as he happened to toss it on. He used to loll on the necks of his favourite courtiers, and slobber their faces, and kiss and pinch their cheeks; and the greatest favourite he ever had used to sign himself in his letters to his royal master, his Majesty's "dog and slave," and used to address his Majesty as "his Sowship." His Majesty was the worst rider ever seen, and thought himself the best. He was one of the most impertinent talkers (in the broadest Scotch) ever heard, and boasted of being unanswerable in all manner of argument. He wrote some of the most wearisome treatises ever read—among others, a book upon witchcraft, in which he was a devout believer, and thought himself a prodigy of authorship. He thought, and said, that a king had a right to make and unmake what laws he pleased, and ought to be accountable to nobody on earth. This is the plain, true character of the personage whom the greatest men about the Court praised and flattered to that degree, that I doubt if there be any thing more shameful in the annals of human nature.

We are no sticklers for that absurd conventionalism, the dignity of history; nor do we think that a man is to be considered any way less responsible as a man, for being clothed in imperial purple. He is to be judged as one of the rest of us, after all. But it is due to other parties in the historical picture, that he be represented on the great stage with decency. In the midst of his bishops and counsellors of state, JAMES was not exactly the miserable wretch he is painted, in the familiarities with BUCKINGHAM. Now it is scarcely fair play to England, in his time, not to portray him in some of these better aspects.

CHARLES I. fares somewhat better, but he is presented with a one-sided view, as the boldest of the Puritans looked at him, rather than as the best of his own noble-minded party. So he is exhibited as systematically false and treacherous during life, and when he dies, it is with little of that pathos in the description, with which MARVELL, not the least resolute of reformers, writes of this event.

While round the armed bands
Did clap their bloody hands;
He nothing common did, or mean,
Upon that memorable scene;
But with his keener eye,
The axe's edge did try.
Nor call'd the gods, with vulgar spight,
To vindicate his helpless right:
But bow'd his comely head
Down, as upon a bed.*

In other passages, sifting the schemes of political adventurers, or the encounters of the fighters for the crown, of the old ages, DICKENS appears to better advantage. He has, in this way, composed a very readable index of the frequently complicated and uninteresting events of English history. When the opportunity occurs, for a display of moral indignation, he does not generally express it by invective, but by a quiet, truth-telling selection of facts, which carry their own terrible sarcasm with them. In this way, how powerful is his presentment of the martyrdom of the Reformers, in the Marian persecution.

THE MURDER OF RIDLEY AND LATIMER.

On the sixteenth of the month of October, at Oxford, RIDLEY and LATIMER were brought out, to make another of the dreadful bonfires.

The scene of the suffering of these two good Protestant men was in the city ditch, near Baliol College. On coming to the dreadful spot, they kissed the stakes, and then embraced each other; and then a learned doctor got up into a pulpit which was placed there, and preached a sermon from the text, "Though I give my body to be burned, and have not charity, it profiteth me nothing." When you think of the charity of burning men alive, you may imagine that this learned doctor had a rather brazen face. RIDLEY would have answered his sermon when it came to an end, but was not allowed. When LATIMER was stripped, it appeared that he had dressed himself, under his other clothes, in a new shroud; and as he stood in it before all the people, it was noted of him, and long remembered, that whereas he had been stooping and feeble but a few minutes before, he now stood upright and handsome, in the knowledge that he was dying for a just and a great cause. RIDLEY's brother-in-law was there, with bags of gunpowder; and when they were both chained up, he tied them round their bodies. Then a light was thrown upon the pile to fire it. "Be of good comfort, Master RIDLEY," said LATIMER, at that awful moment, "and play the man! We shall this day light such a candle, by GOD's grace, in England, as I trust shall never be put out." And then he was seen to make motions with his hands, as if he were washing them in the flames, and to stroke his aged face with them, and was heard to cry, "FATHER of Heaven, receive my soul!" He died quickly, but the fire, after having burned the legs of RIDLEY, sunk. There he lingered, chained to the iron post, and crying, "O! I can not burn! O! for CHRIST's sake, let the fire come unto me!" And still, when his brother-in-law had heaped on more wood, he was heard through the blinding smoke, still dismally crying, "O! I can not burn, I can not burn!" At last the gunpowder caught fire, and ended his miseries.

Facts like these speak their own language, and ask no aid from rhetoric.

When he has a chance at description, DICKENS, considering his powers in this line, avails himself of it with great moderation. He cannot refrain from a humourous account of the celebrated GUY FAUX adventure, in the ludicrous positions of which, he finds it difficult to keep his grave historic countenance. But it is not the wisest way of writing history, for any age, least of all, for childhood. It is better that youth should be reverent, even if it loose some of its respect for the world in after life; when a knowledge of our own weaknesses will come, as a compensation, to teach us charity for the too visible defects of others.

In the passage on the great plague of London, DICKENS has not ungracefully borrowed the style and incidents of DE FOE.

THE GREAT PLAGUE.

For this was the year and the time of the Great Plague in London. During the winter of one thousand six hundred and sixty-four, it had been whispered about that some few people had died here and there of the disease called the Plague, in some of the unwholesome suburbs around London. News was not published at that time as it is now, and some people believed these rumors, and some disbelieved them, and they were soon forgotten. But in the month of May, one thousand six hundred and sixty-five, it began to be said all over the town that the disease had burst out with great violence in St. Giles's, and that the people were dying in great numbers. This soon turned out to be awfully true. The roads out of London were choked up by people endeavouring to escape from the infected city, and large sums were paid for any kind of conveyance. The disease soon spread so fast that it was necessary to shut up the houses in which sick people were, and to cut them off from communication with the living. Every one of these houses was marked on the outside of the door with a red cross, and the words, LORD, have mercy upon us! The streets were all deserted, grass grew in the public ways, and there was a dreadful silence in the air. When night came on, dismal rumblings used to be heard, and these were the wheels of the death-carts, attended by men with veiled faces and holding cloths to their mouths, who rang doleful bells, and cried in a loud and solemn voice, "Bring out your dead!" The corpses put into these carts were buried by torch-light in great pits, no service being performed over them—all men being afraid to stay for a moment on the brink of the ghastly graves. In the general fear, children ran away from their parents, and parents from their children. Some who were taken ill died alone and without any help. Some were stabbed or strangled by hired nurses, who robbed them of all their money, and stole the very beds on which they lay. Some went mad, dropped from the windows, ran through the streets, and in their pain and phrensy flung themselves into the river.

These were not all the horrors of the time. The wicked and dissolute, in wild desperation, sat in the taverns singing roaring songs, and were stricken as they drank, and went out and died. The fearful and superstitious persuaded themselves that they saw supernatural sights—burning swords in the sky, gigantic arms and darts. Others pretended that at nights vast crowds of ghosts walked round and round the dismal pits. One madman, naked, and carrying a brazier full of burning coals upon his head, stalked through the streets, crying out that he was a Prophet, commissioned to denounce the vengeance of the LORD on wicked London. Another always went to and fro, exclaiming, "Yet forty days, and London shall be destroyed!" A third awoke the echoes in the dismal streets, by night and by day, and made the blood of the sick run cold, by calling out incessantly, in a deep hoarse voice, "O the great and dreadful GOD!"

Through the months of July, and August, and September, the Great Plague raged more and more. Great fires were lighted in the streets, in the hope of stopping the infection; but there was a plague of rain too, and it beat the fires out. At last, the winds, which usually arise at that time of the year which is called the equinox, when day and night are of equal length all over the world, began to blow, and to purify the wretched town. The deaths began to decrease, the red crosses slowly to disappear, the fugitives to return, the shops to open again, pale frightened faces to be seen in the streets. The Plague had been in every part of England, but in close and unwholesome London it had killed one hundred thousand people.

Harper's Magazine for April—among other papers of interest, including a chaper of Incidents of Travel in New Mexico, some sketches of Florence, the Newcomes, with the illustrations of the original edition—has one article, which claims special recognition from a journal like our own. It is an elaborate and eloquent essay, on *The Sacredness of the Human Body*, in reference to the too prevalent desecration of the graveyard in our large cities. The argument is made to rest on a theological foundation;—the reverence due to the human remains, from the long-cherished views of the Christian Church, of the resurrection of the body. From this, is deduced, or left to be inferred, the influence of a sacred regard for the dead upon our civilization, in the aid such reverence gives, to the higher instincts of the soul. It might also be argued, how much this sense of personal respect tends to refine and humanize common life; how sensitiveness as to the treatment of the body, its weaknesses, defects, and decay, becomes, both for himself and towards others, a distinguishing mark of the gentleman. This moral and social aspect of the question is well worthy the attention of the community; who may calculate, among their dollar and cent calculations, how much the living gain, from regard for the dead. To treat the grave lightly, or with disrespect, is to cheapen life.

The article in *Harper's Magazine* pays a deserved compliment to the corporation and friends of Trinity church, for the zeal which they have shown, in defending the sacred trust reposed in them, the preservation of the churchyard from the wanton attacks of a set of speculators. As the remarks proceed from the pen of a writer, Professor TAYLER LEWIS, well-known for the strength of his views as a Presbyterian, they cannot be suspected of any other motive, than the desire to influence the public mind by those considerations, which should affect all serious and well-disposed people alike, of whatever creed they may be. "*The Church*", says he, "*is in the right. We praise her pious zeal. Every other Christian Church, or denomination, in the land ought to make common cause with her.*"

We quote a portion of the remarks, on some of the sacred relations of this question.

Of the other, or the commercial claim, we can speak with no such tolerance. The plea of medical science is entitled to some respect. A careful and reverential removal of the dead, for reasons connected with the public health, or when it is performed by the hands of friends themselves, for the purpose of obtaining a more secure and quiet resting-place, may present little or no ground for censure. But when the only plea is the enlargement of the places of trade and business; when the narrow house is to be disturbed to make room for wider thoroughfares: when the long-silent dead are to be exhumed because the auctioneer wants the place for his hammer, or the banker for his board, there can be but one thought about it in all sound moral and religious minds. It is unfeeling, unchristian, inhuman. We can not find too bad a name for it. It is a ghoule, a vampyre—a foul sacrilege, a horrible enormity. The very thought of it shows a demoralized and rapidly demoralizing community.

We may say, too, that the whole language of Scripture in reference to the departed has been constructed on this idea. It is embalmed in metaphors, in words of pictorial significance, in verbal associations, which we can not cast off without wounding to the quick whatever is most tender and most precious in the religious affections. And was it not designed to be so embalmed, in order to preserve that ineffable mystery of the resurrection against all the assaults of metaphysical subtlety? The author of revelation knows what is best for us, and he has therefore given us the truth in such a way that philosophy can not change or mar it, or, in the expressive words of Scripture, "spoil us" of it, if we will only be true to a higher feeling and a higher guide.

It is in the language of the Bible, too, that death is first commonly called a sleep. The allusion is sometimes found in the Greek poetry, but it could not obtain a firm hold upon the associations of thought, because it was felt to be not in harmony with the act and phenomena of dissolution in the flames. Hence, too, the very name *cemetery*. Disguised through the perversion of a Greek diphthong and a Latin consonant, we hardly recognize in it the old patristic χοιμητήριον, the sleeping-place of the dead.

If we would adopt the classical mode, we must, change the language of services and liturgies that have become most deeply enshrined in the Christian affections. Our most scriptural, and, on this account, our most touching hymns would become obsolete. We could no longer sing or pray with the generations that are past. How changed, too, would become the appearance of our burying-grounds, and what new and anti-christian notions would they introduce! How obsolete their monumental language! How mute their warning voices! How meaningless their once significant inscriptions! How deplorable would be any change that would render unintelligible those old-fashioned sermons—that would take away their power to rebuke an infidel age, or to preach the resurection from the dead, when perhaps all else around them might be giving way to a young philosophy or a still younger theology. How devoutly should we thank Heaven that the precious truth has been fenced around with associations so powerful, so deeply entering into the whole past life of the Church and humanity?

All nations have had a sacred reverence and care for the body. It is nature's yearning to preserve the chain that binds together our humanity—to keep the generations in mind of each other as the crowded ranks pass on in that never-ceasing march to the eternal home—that ever sundering yet never broken procession

Part of whose hosts have crossed the flood
And part are crossing now.

Hence the art of the embalmer, hence the funeral urn, hence the care for sepulture, hence that strong feeling against aught, that would wrong these cherished memorials of our continuous existence. With these ancient and universal notions, too, there may have been connected some early and afterwards obscured belief in a resurrection of the body. But, however this may be, it is Christianity, as we have shown, that has imparted a peculiar power to the doctrine, and a peculiar sacredness to every thing naturally or ritually associated with it.

The allusion, at the commencement, is to the question of dissection, the privilege of which, Professor LEWIS thinks, should be guarded with great care. He might have referred, in this connection, to the fourth plate of the great moral painter, HOGARTH's, *Stages of Cruelty*, where the dissecting room is made the last resort of the hardened character. It is probable that Prof. LEWIS may undervalue the scientific and humane necessities of this practice; he cannot overestimate the value of respect and decency for such occasions. His argument does not oppose the passage of a proper law, legalizing dissection. On the contrary, it would lead to some such provision by the State, which should substitute propriety and responsibility, in place of the present system of violence and profanation. Medical men, in the present state of things, are compelled to steal subjects for dissection, and destroy the remains that they may be concealed. Under proper regulation, these might be placed in the grave with decency.

THE AUTHOR OF "ALTON LOCKE," IN EDINBURGH.—A correspondent of the Edinburgh *Guardian* thus discourses of the Rev. C. KINGSLEY and his lectures in Edinburgh: "15th. Last night I went to the Queen-street Hall to hear Mr. KINGSLEY—probably the first English clergyman who ever lectured in connection with the Philosophical Institution. Throughout the winter, I have been looking forward with great interest to these lectures, for there are very few men in the country I was more anxious to see and hear than the author of *Yeast* and *Hypatia*. My desire has been gratified in both respects, and I must record the result. To say the truth, then, I was thoroughly disappointed in Mr. KINGSLEY's appearance and manner,—disappointed in much the same way that I was with Mr. RUSKIN; so that I think I shall altogether give up forming ideas of celebrated men,—give up the expectation of finding in the index of outward bearing any decisive personality at all; for the tendency of modern custom is to make all men (certainly all clergymen) one—one at least in the accidents of expression,—in the mask of a common manner. But indeed, my notion of Mr KINGSLEY was not an ideal at all; it was derived from the description of a Cambridge man who had seen him in MACMILLAN's shop. According to this description, he was tall and thin, with a strong wiry frame, loose black hair, heavy brows, resolute aquiline sort of face, with by no means handsome features, but noble expression of intelligence and power. Being summer time, he was dressed in a light shooting jacket, with check sporting cravat, and a genuine Jim Crow. I felt at once that this sketch was essentially credible; but on seeing and hearing the lecturer last night I could hardly withstand the conviction that that representaion of KINGSLEY was essentially *in*credible. Of course I did not expect to see him in a summer or a morning dress; but with the above sketch before me, and the remembrance of his daring individuality of thought and speech fresh in my mind, I confess I was considerably put out on finding in the lecturer an orthodox clergyman, in whom all clerical conventions were carried to an extreme. The dress, of course, black, with white cravat and white gloves; (perhaps here there was a shade of deviation, lavender being the hyper-orthodox colour;) the manner subdued, solemn, and slightly embarrassed; and the style of reading more disappointingly official than all—for the lecture was delivered throughout in that measured, monotonous, sing-song tone which is never heard except in clergymen, and in clergymen only when they read the service or their own manuscript. I say this intoning was to me the most disappointing feature of the whole lecture, because the natural tone of the voice is so expressive, and in its spontaneous change there is so much of individual character. It was, too, peculiarly unfit for a lecture like Mr. KINGSEY's; for it concealed, instead of bringing out, the happy epithets of quiet satire, the touches of humour and of vivid description, with which it abounded—so that, in fact, you had to detect these yourself, in spite of the reading, rather than by the help of it. I am disposed to think, after all, however, that this style of reading may, in KINGSLEY's case, be the result of necessity rather than of choice, and so ought not to be complained of—for he naturally hesitates in speaking, and to prevent this it may be necessary to read in a measured, mechanical way. He stammers as he becomes excited, and if he were impassioned, he would be scarcely able probably to speak at all. Passing from the manner to the matter, the lecture was excellent throughout, indicating the general features of the era treated of, with much of Attic brevity, picturesqueness, and precision—seizing at the very central point of their character the first physical philosophers of the Alexandrian school, and giving, sometimes in a single luminous sentence, the result of their labours. Those who have read *Hypatia* will be familiar with the general doctrine of the lectures, and those who know the Alexandrian school can scarcely expect to get much new information; but all will find, in listening to Mr. KINGSLEY, what is better far than mere names and dates—flashes of true insight into the life of the time, a profound sense of the essentially human character of its conflicts, with their relation to the questions agitated to-day, and an indication of the victory over them to be found in that higher truth of which the lecturer is the minister."

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* ANDREW MARVELL's "Horatian Ode upon CROMWELL's Return from Ireland."

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
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Also *Curled Hair*.
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13-1y

PAPER HANGINGS, at the old establishment, **436** Pearl street, near Chatham, New York.
The subscribers respectfully invite attention to their elegant assortment of every description of ARTISTIC PAPER DECORATIONS, for the walls and ceilings of parlors, halls, dining rooms, &c.
The styles embrace the very latest importations of the French, German and English Frescoes, Arabesques, Damasks, &c., variously produced upon embossed, enamelled, satin, and plain grounds, in the most desirable colors and tints.
All the various styles of decorations may be seen arranged on screens, so that the effect shall be practically produced, and thus encourage decision as to whether the style and arrangements are such as to merit approbation.
From the long and uninterrupted connection of this establishment with several of the most celebrated foreign factories, privileges and facilities are enjoyed, which not only enable the subscribers to furnish goods not elsewhere to be found, but at the most moderate prices
The most skillful and accomplished workmen, as well as the personal superintendance of the members of the firm, may always be relied upon, to insure entire satisfaction to the customers.
All the various styles of Philadelphia and other American Paper Hangings, are kept constantly on hand.
O'SULLIVAN & FAYE, Importers and Dealers in Paper Hangings, 436 Pearl street, near Chatham. †m11-3m

ELEGANT PARLOR PAPERS & DECORATIONS.—SUTPHEN & BREED, **Importers, Manufacturers,** and WHOLESALE DEALERS in Paper Hangings, have removed from their old stand in Pine street, to the new and spacious building, **404 Broadway,** and are now opening to the public their large and comprehensive Spring stock. **In the Retail Department,** will be found the rich and tasteful decorations of ZUBER, DELECOURT, LAMPERLIER, DEGUETTE, MADER, GILLON, and other PARIS makers.
Churches, public buildings, offices, &c., papered in imitation of Frescoes, Marbles, and the choicest Woods. The decoraters in their employ are men of most artistic merit, and all work done by their house will be of the first order. † m25-3m

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also,
Twilled and Plain Venetian HALL and STAIR Carpets;
OIL CLOTHS, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common HEARTH RUGS and DOOR MATS, of different sorts;
TABLE and PIANO COVERS, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain MATTINGS;
WINDOW SHADES, of desirable styles;
STAIR COVERINGS, STAIR RODS, and all other articles usually kept in Carpet Stores. He is also Agent for selling
CARHART & NYE's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices*. *m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11-1y

LOW RENTS AND SMALL PROFITS.—The subscribers beg to inform their friends and the public that they are at their old stand, 454 Pearl street, near Chatham, and are prepared to exhibit an extensive and choice assortment of CARPETING and FLOOR OIL CLOTHS of every style and price. We are not under the necessity of charging large profits to pay heavy Rents.
m18-3m* BAILEY & BROTHERS.

SCHOOLS.

EPISCOPAL ACADEMY OF CONNECTICUT.—SUMMER TERM begins April 28. A limited number of pupils is received into the family of the Principal at $65 per session of 14 weeks, for Board, Tuition, &c. Catalogues and full information may be had at Stanford & Swords, 637 Broadway. Address the Rev. EDWARD BALLARD, A. M.
Cheshire, March 25, 1854. apl-5t

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. apl-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $70 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.
JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. apl6-1y

BURLINGTON COLLEGE.—The Sixteenth term of this Institution will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D. D., the President, or to the Rev. JOHN L. WATSON, D.D., Rector, Burlington, New Jersey. mar25-2m

ST. MARY'S HALL, Burlington, N. J.—The Thirty-fifth term of this Institution for Young Ladies will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D.D., Rector, or to the Rev. REUBEN J. GERMAIN, Principal. mar25-2m

ST. MARK'S HALL.—A Church Boarding School for Boys, at Orange, N. J., twelve miles by the Morris and Essex Railroad from New York city.

The Summer Session of this school will commence on the first Monday of May, and continue 22 weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, M.A. m25-6t

SCHOOL FOR SALE.—The proprietors of a private Boarding School for Young Ladies, wish to dispose of the whole establishment. The situation is in one of the pleasantest towns in New England. The school has been in successful operation many years, and offers great inducements to any person wishing to occupy such a position. For further particulars address A. B., box 1995, P. O., New York. mar18-6t$

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The summer term of this institution will commence on Monday, the first day of May next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms &c., apply at No. 705 Broadway, or to the principal at Scarsdale. mar11-3m$

HALL OF ST. JAMES THE LESS, the Rev. ANTHONY TEN BROECK, M.A., Rector. A school for boys, attached to the Rectory of the church of St. James the Less, Philadelphia Co., Pennsylvania. Terms, $250 per annum, payable semi-annually in advance. The next session will begin on the first of May. Applications for admission of pupils (which should be early), or for further information, to be made to the Rector. If by mail, to the post office address, "Falls of Schuylkill, Phila. Co., Pa." mar4-3m

SOUTH BROOKLYN EPISCOPAL INSTITUTE for the Education of Young Ladies.—ST. MARY'S HALL, (418 Pacific street, Brooklyn,) for the Education of Young Ladies.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

REFERENCES:
The Right Rev. Father-in-God, DANIEL, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, ALFRED Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford, "
" Frederic Langton, A.M., St. John's College, Oxford, "
The Hon. Pierre Soule, U S. Minister, at Madrid; the Hon. Wm. Frerrett, and the Hon. Edgar Montagut, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson, Esq., and J. S. Inloes, Esq., of Baltimore; the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, and Montgomery Gibbs, Esq., Broadway, of New York.

ENGLISH DEPARTMENT.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter; Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

EXTRA.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; the use of Piano Forte for Practice, *to Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250.

Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N. B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (pre-paid) to the Principals of St. Mary's Hall, 418 Pacific street, Brooklyn. feb18-6m

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's, Holy Apostles, Calvary, Ascension, St. Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh-avenue, corner 14th-street.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24-tf

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching. Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

LIFE AND FIRE INSURANCE.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:
Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
apl-1y GEO. M. KNEVITT, Agent.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY OF Liverpool and London, England. Office, No. 76 Wall street, corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.
COMMITTEE OF MANAGEMENT:
William C. Pickersgill, Alexander T. Stewart,
Adam Norrie, Robert L. Maitland, Henry L. Routh,
Henry Eyre, Benjamin B Sherman, John Auchincloss.
EDMUND HURRY, Surveyor. [apl-1y] A. B. MCDONALD, Agent.

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year,* WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:
Jacob Reese, S. Cambreleng, James S Sandford,
John R. Suydam, John B. Buckley, Curtis Judson,
Henry Beadel, George Clark, John W. Mersereau,
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Joseph Foulke, Samuel H. Foster, John Gray,
F. A. Palmer, Nathan Starr, Lemuel Bangs,
George W. Riggs, W. N. McIntire, John S. Harris,
Joseph Britton, N. H. Wolfe, J. W. Kellogg,
F. W. Edmonds, John Slosson, Albert Ward.
WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
JOHN T. METCALFE, M.D., } Medical Examiners.
m25-6m EDWARD FIELDS, M.D., }

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 53 Fulton street, corner of Cliff.

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Stephen W. Gaines, Joseph P. Wickham, Edward Cromwell,
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Isaac Walton, Henry Rowland, Wm. Birdsall,
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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.
John N. Wyckoff, J. H. Drake, Samuel R. Kelley,
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D. W. Ingersoll, George A. Fellows, Perry G. Gardiner,
T. W. Bayaud, William S. Corwin, Sylvester M. Beard,
Francis H. Abbot, Chas. T. Goodwin, John A. Davenport,
Lewis Roberts, George M. Lewis, James D. Sparkman,
Joel Seymour, Arnold A. Lewis, E. Darwin Litchfield,
Charles J. Fox, Gilbert Potter jr. Thomas H. Cheever,
Edward H. Tracy, William M. Price, A. Sidney Baxter,
Philip W. Engs, Henry Adams, Josiah M. Fiske,
Peter Balen, N. E. James, B. H. Howell,
William Depew, Charles Pitt, James Stuart.
ALEXANDER M. MCKEE, Secretary. JOHN N. WYCKOFF, President.
f25-6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, corner of Beekman and Nassau streets, N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.
DIRECTORS:
A. C. Kingsland, Wm D. Andrews, John H. Hallett,
Wm. H. De Groot, Eben'r Collamore, J. O. Fowler,
James Morrison, James Litton, Daniel Hodgman,
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Stephen W. Smith, Albert Journeay jr., J. G. Merritt,
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M. M. Van Beuren, J. Edgar, William Miles,
George J. Byrd, Seely Brown, J. S. Lounsbery,
William West, Thomas Keech, Wm. Westerfield,
Alph. Underhill, R. A. Tooker, Thos. E. Cooper,
Benj. W. Benson.
[f4-1y] WILLIAM P. LYON, Secretary.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:
John Brouwer, E. H. Howell, Arthur Leary,
M. X. Harmony, Henry Morgan, Dewitt Bloodgood,
Thomas E. Davis, Richard Lathers, G. W. Coster,
John Garcia, William Callender, James Donaldson,
T. James Glover, Frederic De Peyster, S. P. Bell,
C. F. Lindsley, Peter Morris.
WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:
Crowell Adams, 244 Fulton-st. Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st. William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st. Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st. Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st. D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Cortlandt-st. Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 B'dway. Jeremiah Robins, 536 Washington.
Walter W. Conklin, 155 West-st. Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway. Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st. Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35	238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 00	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 00	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45	1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Edward A. Strong,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

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† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

FIRST TRIENNIAL STATEMENT OF THE MANHATTAN LIFE INSURANCE COMPANY.—Jan. 1, 1854.

Capital stock		$100,000 00
Premiums received	$260,253 45	
Interest received	28,600 90	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
Due stockholders, dividend,	199 50	
Due sundry balances	10 43	
		$300,128 02
Total		$400,128 02
DISBURSEMENTS.		
Expenses, taxes, commissions, rent, losses paid, &c., &c.	$130,068 93	
Dividends on capital	21,000 00	
Paid Interest on Bond	274 73	
Amount to profit and loss	2,252 23	
		$153,595 89
Total		$246,532 13
ASSETS.		
Bonds and mortgages	$137,457 59	
Cash in Bank	7,030 31	
Premium Loans	70,170 54	
Agents' accounts in course of transmission	20,809 45	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
		$246,532 13

The Directors have declared a Dividend of 30 per cent. on Life Policies, and 15 per cent. on Short Term Policies which have paid two or more annual premiums. Dividends will be adjusted at the time of payment of the current annual premiums. A. A. ALVORD, President.
N. D. MORGAN, Actuary. [f25-3m] C. Y. WEMPLE, Secretary.

NEW YORK LIFE INSURANCE COMPANY,
106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans, and Creditors, and now have an accumulated fund of **$636,678,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1854.
President: THOMAS P. CUMMINGS, 82 Beaver street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853-4.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

WANTS.

NEW YORK EMPLOYMENT OFFICE, 478 Broadway. Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [apl-3m] T. P. SAUNDERS, Proprietor.

FREE INTELLIGENCE OFFICE, No. 13 8th avenue, S. A. BARBER, Agent.—Ladies and heads of families are informed that they can obtain the best of help at this office, free of expense. ☞ Dont forget the place, No. 13 8th avenue, one door from Troy-street. mar4-1y

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T. Bedell, the Rev. J. M. McDonald, &c., &c.
JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24-1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 14-1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.
HENRY STONEY,
f18-1y opposite the Prescott House.

UPHOLSTERY AND PAPER HANGINGS.—CHILDS & SMITH are now opening their Spring importation of French Paper Hangings, which will be found to embrace all the best styles, being selected for first class city trade; also American Paper Hangings of every description, Window Shades, Window Cornices, Lace, Muslin and Damask Curtains. All kinds of Upholstery work attended to at shortest notice, by [apl-3m] CHILDS & SMITH, 449 Pearl st.

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods.
R. E. PETERSON, } 144 Bowery, N. Y.
mar18-1y W. T. PETERSON. }

REMOVAL.—SMITH & LOUNSBERY, late of 448 Pearl street, would respectfully inform their friends and the public, that they have removed to their **New Carpet Warehouse, No. 456** Broadway, one door below Grand street, and are now prepared to exhibit their NEW SPRING STYLES of Mosaic, Velvet, Tapestry, and Brussels Carpetings, from the celebrated manufacturers, John Crossley & Sons, Halifax, England, and from other European manufacturers.

Also an entire new Stock of Three Ply, Tapestry Ingrain, and Ingrain Carpetings, forming a complete and desirable assortment of new designs, and colors of rare elegance.

English and American FLOOR OIL CLOTHS, of every conceivable pattern and arrangement of coloring.

Also, Velvet, Tapestry, and Brussels Stair Carpets, 5-8, 3-4, 7-8, and 4-4 wide. Venetian Stair Carpets of every description, 2-4, 5-8, 3-4, 7-8, and 4-4 wide; and a choice assortment of Rugs, Table and Piano Covers, Mats, Matting, Stair Rods, and all other goods pertaining to the trade.

The same liberal system and LOW TARIFF OF PRICES that characterized their former Establishment, will be strictly adhered to.
SMITH & LOUNSBERY, 456 Broadway,
m11-2m one door below Grand street.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam-power. DUNCAN & WEST, 51 Beekman street,
m18-6m and No. 4 Liberty Place.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.* STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by
feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM No. 1,
Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM No. 2,
Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

SALES ROOM No. 3,
Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM No. 4,
Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM No. 5.
Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape. Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s each.

SALES ROOM No. 6,
Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM No. 7.
Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM No. 8,
Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM No. 9,
Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM No. 10,
Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28-6m

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18-6m

PIANOS AND MUSIC.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. apl-1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

THE NEW-YORK PIANO & MUSIC ESTABLISHMENT.—HORACE WATERS, 333 Broadway.

T. GILBERT & CO'S celebrated Pianos, with iron frames and circular scales, are acknowledged by artists and the public to be unrivalled. Their beauty of tone, and solidity of construction, having stamped them as the best pianos in the world.

THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired Æolian, which gives to the Piano the beautiful tones of the Organ and Flute; and of course, being the owners, it is needless to add, they supply the public with Æolian Pianos at prices less than any other house.

BOUDOIR PIANOS, admirably adapted for small rooms. Gilbert's Boudoir Pianos are now acknowledged to be equal, if not superior, to Collard & Collard's Boudoirs of London, which have hitherto carried the palm.

HALLET & CUMSTON'S PIANOS.—This is the original Hallet, whose instruments have gained such a world-wide reputation, and not the one of the firm of Hallet & Davis, as affirmed by those interested.

Mr. WATERS being exclusive Agent for all the above Pianos, he can offer them at prices, wholesale and retail, lower than any other seller in the United States, and as low as they can be obtained at the factories.

HORACE WATER'S PIANOS, manufactured expressly for him, and the only New-York Piano he has felt willing to give the guarantee of his name; possessing a power of tone equal to ERARD'S Grand Piano, and a harmonious continuance of sound, nearly equal to the Organ-Pianos of other make.

In a word, Mr. WATERS has an assortment which affords an opportunity for selection not to be had in any other house in the Union.

All Pianos sold are warranted to give entire satisfaction.

Second-hand Pianos from $75 to $150.

Melodeons.

This department comprises the latest styles and most improved makes in the country.

GOODMAN & BALDWIN'S PATENT ORGAN MELODEON, with TWO BANKS OF KEYS, Coupler, Stop, Swell-draw, &c., the only thing of the kind in the country—a sweet and powerful instrument, pronounced by Organists to be superior for Churches, or Oragn-practice, to the medium-sized Organ.

	Retail Prices.
No. 1, Five Octave, Scroll Legs,	$75
No. 2, Five Octave, Piano style,	100
No. 3, Five Octave, Extra,	115
No. 4, 5¾ Octave, Piano style,	130
No. 5, Six Octave, Piano style,	150
No. 6, Five Octave, two Stops, single Keys,	150
No. 7, Five Octave, Goodman's Patent,	200

S. D. & H. W. SMITH'S well known and justly celebrated Melodeons.

	RETAIL PRICES.
Portable, 4½ Octave,	$60
Portable, 5 Octave,	75
Piano case, cone legs, 5 Octave,	100
Piano case, full round machine legs, 5 Octave,	115
Fancy case, curved legs, 5 Octave,	140
Piano style, two sets of Reeds, 5 Octave,	150
Piano style, 6 Octave,	140

☞ Messrs. Goodman & Baldwin's and S. D. & H. W. Smith's are the *only* Melodeons tuned in the equal temperament. ☜

Melodeons of others' make from $45 to $150.
BROWN'S CELEBRATED HARPS, from $250 to $1000.
MARTIN'S UNRIVALLED GUITARS, from $25 to $60.
FLUTENAS, from $5 to $25. FLUTES, from $2 to $40.
ACCORDEONS from $2 to $20. VIOLINS, from $3 to $25.

Music.

This department comprises the products of the great Masters of the European and American continents, and is receiving constant additions, by an extensive publication of the most choice and popular pieces of the day. Dealers in Music, and Teachers of Seminaries, wishing to purchase any Music published in the United States, or make arrangements for continued supplies of Mr. WATER'S new issues, will find it for their interests to call, or forward their orders.

Music sent by mail postage free. m18-3m

T. H. CHAMBERS, PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28-1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28-1y

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage.
J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.
GROVESTEEN & TRUSLOW,
Feb 4-6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality; they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.
June25-1y J. F. WARNER & CO., 411 Broadway, N. Y.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound. Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.
m4-1y *West Troy, Albany County, New-York.*

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Renssalear county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26-tf

DENTISTS.

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, 489 Hudson street, New York, 2d door above St. Paul's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full setts, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

MISCELLANEOUS.

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under WILDER'S and RICH'S Patents:

Messrs. STEARNS & MARVIN, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.
ALEXANDER MONTGOMERY, 17 Spruce street, New York,
Publisher of Magazine of Art, &c.

It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.

STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. m18-3m

SALAMANDER SAFES.—The name of SALAMANDER was first applied to WILDER'S Patent, and introduced by the subscriber in 1840, who in 1844 purchased the right to manufacture. The superiority of Herring's (Wilder's) Salamander Safes over all others induced many to infringe upon the patent right by using the composition: others, more cautious, and to evade a lawsuit, made an inferior article, imitating the exterior in form, style, color of painting, and attaching the name "Salamander," "Improved Salamander," "Fire proof Salamander," "The Genuine Salamander," &c., &c., and have succeeded in palming off some of the spurious Salamanders as genuine. Those wanting the original Salamander, manufactured by the subscriber, should take the precaution to see that they have upon them a metal plate—"Silas C. Herring, Maker,"—all such being the genuine (Wilder's Patent) Salamander, or Herring's Improved Patent Champion Safe, which received the medal at the Great World's Fair, and which have never failed to preserve the contents in case of fire. Purchasers can select from the largest assortment in the world by calling at the sale rooms of SILAS C. HERRING,
135, 137, and 139 Water, cor. of Pine streets.

N. B.—Chilled Iron safes, with powder proof locks manufactured expressly for banks, jewellers, brokers and others requiring security from rogues. Bank vault doors on hand and made to order. All the most celebrated locks for sale at manufacturer's prices. Second-hand safes for sale at less than half price. f18-4m

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. WALTER KIDDER, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.
1853 ....125,000 feet.
1854............105,400 feet.

Decrease 19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.
1853............108,400 feet.
1854............ 90,600 feet.

Decrease 17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4-8m

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS. Umbrellas, Walking-Canes, and Traveling-Bags. J. W. KELLOGG.

N. B. Clergymen and their families supplied at a discount. o15-6m

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS, MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, DRESS TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)
FRED'K A. GUNN. [sept17-1y] JAMES R. QUIN.

NOTICES.

All Notices must be handed in to the Office before 11 o'clock on Wednesday morning, to insure an insertion.

The Rt. Rev. Bishop Wainwright will administer the rite of Confirmation in the church of the Epiphany, 130 Stanton street, between Essex and Norfolk, on Friday evening, April 7. Service to commence at 7½ o'clock.

The Rev. Dr. Van Kleeck, Secretary and General Agent of the Committee on Domestic Missions, will preach in the church of the Epiphany, 130 Stanton st., between Essex and Norfolk streets, on Sunday evening, April 9.

Service to commence at 7½ o'clock.

Series of Sermons in St. Stephen's Church, corner of Broome and Chrystie streets.—The ninth and last Sermon will be delivered on Sunday evening, April 9, by the Rev. Dr. PRICE.

Services to commence at 7½ o'clock.

Protestant Episcopal Missionary Society for Seamen in the City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on MONDAY evening next, being the "Monday before Easter," at 7½ o'clock.

April 7, 1854. THOMAS P. CUMMINGS, Rec. Sec'y.

St. Paul's Chapel.—On Sunday morning next, the 9th inst., a collection will be made in St. Paul's chapel, in aid of the funds of the "Protestant Episcopal Tract Society." The liberality of the congregation is respectfully solicited on the occasion, to meet the wants of the destitute, especially in the far West, for which extensive contributions of the valuable Tracts of the Church are earnestly called for.

St. Clement's church.—Daily Service, during the season of Lent, at 9 A. M. and 4 P. M. Confirmation, on Thursday before Easter, April 13, at 7½ P. M. Service on Good Friday, at 10½ A. M. and 7½ P. M.

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

James Barrow, sub. $2; Wm. H. Beare, sub. $2; A Lady $10; S., West Troy, by Thos. N. Stanford, Esq. $5.

This Society has removed to No. 55 Thirteenth street, a short distance west of Broadway.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
April 5, 1854. 20 John street.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following gifts:

$2 through T. P. Cummings, "being in part the earnings of a little girl seven years old."

D. V. M. JOHNSON

N. B. Further gifts may be sent to Messrs. Stanford & Swords, who have removed their store to 637 Broadway.

A Card.—The following report of the receipts and expenditure of the gifts of our friends, is furnished for their information, together with the statistics of the Home, and its doings, during the year from Feb. 1st, 1853 to Feb. 1st, 1854, which will enable them to judge of the merits of the object, for which we have asked their aid.

By Balance in Treasury Feb. 1, 1853	$110 42	
Amount contributed by friends	822 98	
Cash paid by the house towards rent	75 50	
		$1008 90

Received from Jno. T. Adams, Esq., 24 Iron Bedsteads.

CONTRA.

To Cash paid for rent of house	$750 00	
Cash paid for 14 Iron Bedsteads	56 00	
Cash paid for Insurance on furniture	40 00	
Cash paid to needy and distressed families of seamen	18 00	
Cash paid for repairs of house	24 19	
Cash paid for sundries	10 00	
		$862 19
Balance on hand Feb. 1, 1854,		$146 71

The above balance, with what has been received since, has enabled us to pay the rent up to February last. The first of May, however, is near at hand, and we have not one dollar in the treasury to meet the then indebtedness. We give, therefore, in this connection, the doings and statistics of the Home, furnished from the accounts and diary of the Keeper, with the hope that the result will be gratifying to those interested in our work, and afford them sufficient encouragement to aid us in continuing this institution upon the North River.

Whole number of seamen registered during the year	750
Brought from station houses in distress and difficulty	18
Reformed from intemperance	15
Number of sick received and nursed, or sent to the hospital and returned	64
Number giving evidence of an interest in religion	10

The amount of wages saved during the year, and put in bank, or sent to the wives and children, and widowed mothers, of seamen, through the influence and entreaty of the Keeper, $9685 43.

Whole amount of money received from seamen for board		$3700 48
To expenditures for supplying the house	$2800 00	
Wages paid runner for the house	240 00	
Wages paid servants	216 00	
Expenses incurred for sick and needy	269 00	
Loss by seamen running away without paying their board	307 80	
		$3832 80
Deficit, Feb. 1, 1854,		$132 32

It will be seen from the above, that instead of meeting our expenses, with a fair portion of the rent, according to our expectations last year, we fall a little short, without doing anything towards the rent. This is owing to the high price of provision, without any increase of the board until within a few weeks; the great scarcity of seamen; and the large loss sustained from those sailors who have defrauded the Home. But we think this lack made up, in the good which, by God's blessing, has been wrought; and the moral influence of the Home itself upon seamen. D. V. M. JOHNSON.

Advertisements.

THE HOME SCHOOL, North Haven, Conn., five miles from New Haven, accessible by stage, or Hartford Railroad. The Rev. A. G. SHEARS receives into his family, at the former retired, elegant, and healthy residence of P. Sanford, Esq., eight boys under 12 years of age. Their health, manners and morals receiving constant supervision, makes this a good substitute for HOME. French by a Frenchman. Frequent excursions on horseback and by carriage. Two sessions per year, of 21 weeks each, beginning May 1 and November 1. Terms, per session, *payable always in advance*, Classical Department, $125, English, $100; Scholars not received for less than one session. References, the Bishops of Connecticut, and J. L. Fonda, Esq., 39 William-street, N. Y. (late Cashier of the Merchant's Bank). ap8-2t

MRS. ANDERSON'S MILLINERY SHOW ROOMS now open at 571 Broadway, opposite Metropolitan Hotel (up stairs). ap8-2t

BALLSTON SPA INSTITUTE.—A FAMILY BOARDING SCHOOL FOR BOYS, situated in the village of Ballston Spa, Saratoga county, N. Y.; the Rev. D. Babcock, D.D., rector. The year is divided into two terms of 21 weeks each. The Summer term commences on the 1st day of May. This School has been in operation eight years, with generally a full patronage; number of scholars limited to about 35. The charges per Term, including Board, Tuition, Washing, and all ordinary school expenses, except Books and Stationary, will be $100. Circulars may be had, by applying to Stanford & Swords, 637 Broadway, N. Y., or to the Rector at Ballston Spa.

FAMILY BOARDING SCHOOL FOR BOYS, at Yonkers, N. Y., number limited to twenty. The summer term of the Locust Hill School will commence on Monday, the 1st of May.

April 8, 1854—4t$ G. W. FRANCIS, A.M.

NEW STYLE SPRING RIBBONS, Bonnet Silks, Lawns, dress-trimming Ribbons, Flowers, Crapes, &c.—The undersigned has opened a very extensive ware-room, exclusively for the wholesale trade, adjoining his retail store, with a handsome stock of new Goods, at very low prices, and invites the jobbing trade to favor him with an early call. [ap9–tf] M. H. LICHTENSTEIN, No. 90 Bowery.

LONG ISLAND DYE WORKS. Office No. 25 John street, New York.

The proprietor of this old-established Dye-house, well known for the superiority and style of his workmanship in Refinishing and Coloring with brilliancy, silk, worsted, velvets, cachemeres, crape shawls, &c., &c , and also in cleaning in unsurpassable style all kinds of wearing apparel, respectfully solicits the continuance of your kind patronage. [ap8-3m] L. DUHAIN, 25 John street.

DAGUERREOTYPE HATS!—RAFFERTY & LEASK, THE CHATHAM STREET HATTERS, desire to call attention to their SPRING style, which is just issued, while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. 57 Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8-6m

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8–1y

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteely to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear. It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Co 's stores, No. 146 and 148 Nassau street. Look at! and take a hat. tf

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 BROADWAY.

Removal!

THOMAS FAYE, (Late of "THOS. FAYE & CO." 436 Pearl street, and formerly of "PARES & FAYE." 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO , has opened a new depot at 257 Broadway, directly opposite the City Hall.

We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.

New designs for Parlors, &c., by every steamer, from our agent in Paris.

Artistic workmen attend to the Retail Department.

THOMAS FAYE & CO., Importers and Manufacturers,
ap8–tf † 257 Broadway, directly opposite the City Hall.

LEBANON SPRINGS.—COLUMBIA HALL.—This establishment will be opened on the 1st of May next. Clergymen's families and others wishing accommodations in the Hotel, or detached Cottages, can be accommodated on favourable terms. A German Band, and every other thing necessary to make it an agreeable Summer residence, will be provided by its Proprietor,

ap8–3m$ HENRY HULL.

NEW YORK AGRICULTURAL WAREHOUSE.—NEW AND IMPROVED PLOWS—Including the Deep-tiller, Flat-furrow, Self-Sharpener, Center-draught, Side hill, Sub-soil, Double mold-board, Potato, and Cultivating Plows.

Harrows, Rollers, Seed-sowers, Cultivators, and a large assortment of all other agricultural implements

GARDEN IMPLEMENTS.—Hedge, long handle, and sliding pruning-shears; budding and edging knives; pruning hatchets, saws, and knives; pruning, vine and flower scissors; bill and Molton hooks; lawn and garden rakes; garden scufflers; hoes of great variety; shovels and spades; hand-engines which throw water forty feet or more; syringes and water-pots; grafting-chisels; tree-scrapers, and caterpillar brushes; transplanting trowels; reels; hand-plow and cultivator, very useful to work between rows of vegetables; together with a large assortment of other implements too numerous to mention.

FERTILIZERS.—Superphosphate of lime, No. 1, of the best manufacture; Peruvian guano, best No. 1. Poudrette, plaster of Paris, &c.

FIELD AND GARDEN SEEDS.—Spring wheat, barley, oats, grass seed, clover, Ray-grass, lucern, white clover, just imported. Belgian Carrot, Sugar Beet, Garden seeds of all kinds, including Flower seeds. R. L. ALLEN,

ap8–3t-eow$ 189 and 191 Water street, N. Y.

NEW SPRING AND SUMMER GOODS.—S. & M. E. TOWLE & CO., of **Columbian Hall, 281 Grand street, New York,** have opened their importation of Spring and Summer goods, for the inspection of their patrons, viz.: a large and well-assorted stock of seasonable dry goods, selected with great care, by their agents in Europe, from the most celebrated manufacturers, which, for variety and elegance, cannot be surpassed.

RICH PLAID AND STRIPED SILKS of the newest styles, containing select designs in India and Foulard Silks at low prices.

BROCADE AND SOLID COLORED SILKS of the choicest coloring and patterns. The solid colors were ordered expressly for our trade, and are select tints.

Plain Black Gros de Rhine, Figured and Brocade Black Silks in the newest patterns, of the best manufacture, and warranted equal to any imported.

Mourning Goods.—Bombasins, Canton cloths, Mous. de laines, Alpacas, together with a complete assortment of mourning apparel.

DRESS GOODS.—**Bareges, Satin Plaid,** Printed and Plain colors, in tans, modes, ashes of rose, and high colors; Plaid Poplins, Ginghams, Printed Challies and Mous. de laines. Faris printed Jaconets and Lawns of every description.

SHAWLS AND MANTILLAS.—**Paris Mantillas** and Talmas. Entirely new patterns in all desirable colors.

Plain and Embroidered Canton Crape Shawls; Broche, long and square; plain and printed Thibet and Cashmere Shawls, in every variety.

HOUSE FURNISHING GOODS.—LINEN DAMASKS, Table cloths, napkins and doylies, towelling of all widths, pillow and shirting linen, muslin sheeting and shirting, bed tick, etc.

FRENCH TOILET and MARSEILLES QUILTS.

LACE CURTAINS and Window drapery of every description, of Swiss manufacture; also a large assortment of French and British lace goods and embroideries.

☞ Messrs. S. & M. E. T. & Co. would announce to their patrons and strangers visiting the city, that the recent enlargement and improvement of COLUMBIAN HALL (so necessary to their business) obviates all inconvenience from want of room, and by adhering to the one price system strictly, together with the facilities of importing all the goods in their trade, they are enabled to sell at much less rates than usual retail prices. S. & M. E. TOWLE & CO.,

ap8–3m 281 Grand street, N. Y.

NEW CARPETING SPRING IMPORTATION, 1854.—W. & T. LEWIS, No. 452 Pearl street, opposite William street, have received direct from England, 20 bales of John Crossley & Son's Carpeting, consisting of MOSAIC MEDALLIONS, in one entire piece; VELVET MEDALLIONS, with borders and filling to match; VELVET and TAPESTRY CARPETING, newest designs, and brilliancy of color cannot be surpassed in the city.

Also, a full and complete assortment of three ply superfine and fine Ingrain Carpeting, from the most celebrated AMERICAN and ENGLISH makers. OIL CLOTHS, from one to nine yards wide, from Hare & Co., and other English and American makers, in Fresco, Marble, Oaks, Italian, and Chintz, well seasoned; made expressly to our order Also, Stairs' Carpeting, Rugs, Druggets, Stair Rods, Piano and Table covers, and all other goods usually found in first class carpet stores.

N. B.—A large stock of COCO MATTING and MATS, ENGLISH SHEEP SKINS and ADELAIDES, to which we call the attention of Southern and Western Merchants. The above goods are imported direct by W. & T. Lewis, and are offered for CASH ONLY, full 20 per cent. below Broadway prices. ap8-3m

THE GREAT PIANO AND MUSIC ESTABLISHMENT. HORACE WATERS, 333 Broadway, New York.

The best and most improved PIANOS and MELODEONS. T. GILBERT & Co's World's Fair Premium Pianos, with or without the Æolian, and with iron frames and circular scales. The merit of these instruments is too well known to need further commendation. GILBERT'S BOUDOIR PIANOS, an elegant instrument for small rooms. HALLET & CUMSTON'S PIANOS, of the old established firm of Hallet & Co. Mr. W. being sole agent for all the above Pianos, can offer them lower than any other house. HORACE WATERS' PIANOS, manufactured expressly for him, having great power of tone and elasticity of touch. 333 Broadway is the largest depot for Musical Instruments in this country, affording an opportunity for selections not to be had elsewhere. Second-hand Pianos at great bargains. Prices from $60 to $175. Every instrument fully warranted or the money refunded.

Melodeons.

GOODMAN & BALDWIN'S PATENT ORGAN MELODEONS, with TWO BANKS of keys—a sweet and powerful instrument. Prices from $75 to $200. S. D. and H. W. SMITH'S *celebrated* MELODEONS. MARTIN'S *unrivalled* GUITARS, Brown's Harps, Flutinas, Violins, Brass Instruments &c., &c. Dealers supplied with Pianos and Melodeons at factory prices. 12½ per cent. discount to Clergymen.

Music.

This list comprises the products of the great masters of both the American and European continents, and is receiving constant additions by an extensive publication of the choice and popular pieces of the day. Dealers in Music, and Teachers of Seminaries wishing to purchase any music published, or make arrangements for continued supplies of Mr. WATER's new issues, will find it to their interest to call or forward their orders. Music sent to any part of the Union or Canadas, postage free. HORACE WATERS.

Among the recent publications of Mr. Waters may be found: "Do Good," song; words, J. R Orton; music, J. B. Woodbury; 25 cents. "A World of Love at Home," song; Charlie C Converse; 25c. "We are Happy now, dear Mother;" J. B. Woodbury; 25c. "We Meet Again;" J. R. Thomas; 25c. "The Prodigal Son;" words, Jas. Simmonds; music, H. C Watson; 25c.

Mr. Waters will supply all American or Foreign music on the most liberal terms. Those living at a distance should remember music is sent from 333 Broadway postage free.

TO LET, for religious service, a large Lecture-room, lighted by 28 gasburners, and seating 500 persons, on the first floor of the Medical College, 107 East Fourteenth street, between Irving-place and Third avenue. Possession given immediately. Apply to Charles W. Polman, in the building. ap8–4t

HENRY JOHNSON, HOUSE, SIGN, AND ORNAMENTAL PAINTER, 79 Bowery, between Hester and Walker streets, New York. ap1–3m

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

GAS FITTING AND PLUMBING.—JOHN JOHNSON & BROTHER respectfully call the attention of those requiring Gas Fitting or Plumbing, to their well established reputation in their profession, and also to a choice assortment of Chandeliers, Brackets, &c., at their Factory, 111 East 18th-street, New York.

N. B. 10,000 reliable references. ap1-3m

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,

A Retail Department,

And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately PAPERED, or DECORATED IN FRESCO, MARBLE, or WOODS, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25-6m

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of ACCOUNT BOOKS of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of most every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.

JOSEPH CAHN,
m11–1y 76 Water street, fronting Old Slip, New York.

BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. oct15–6m

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c , all of which will be sold at the LOWEST CASH PRICES.

m11-3m BOUGHTON & KNAPP, 19 Courtlandt street.

WINDOW SHADE EMPORIUM.—W. O. JENKS, 456 and 458 Pearl street, (four doors from Chatham street,) New York. Having recently completed extensive additions to my former salesroom, I am now prepared to offer to the public, one of the largest and most elegant assortments of Gold Bordered and Transparent Window Shades of every variety, ever before in this market. Also *French and American Paper Hangings, and Borders*; and from facilities in manufacturing all kinds of Unholstery goods, together with frequent arrivals of Lace and Muslin Curtains, Gilt Cornices, Bands, Pins, &c., imported for the trade, will supply them to furnishing houes at wholesale prices.

The public are invited to call and examine, and satisfy themselves, before purchasing. ap1–6m

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'ORSAY'S WATERPROOF FRESCO. *Important to Builders.* Decoration of Churches, Halls, &c.

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

The following is one among a great number of certificates:

"Williamsburg, Feb. 8, 1854.

"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.

F. V. MORRELL, 12 Grand street, cor. North First.
J. S. BURR, 129 South Ninth street.
WILLIAM FERRIS, 373 Grand street.
SAMUEL GROVES, 12 South Ninth street.

"I concur in the above.—ELBERT S. PORTER, Pastor of the church."

All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.

The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19–1y

J. H. HARLEY, 34 John street, Dealer in STRAW GOODS and FANCY FURS, is prepared to show his assortment of Ladies' and Misses' Straw BONNETS, and Men's and Boys' Straw HATS, of every description.

Buyers of the above goods will find it to their advantage to examine his Stock, as its consists of the FINEST and MOST FASHIONABLE STYLES of Ladies' Straw Bonnets, as well as medium qualities, which which will be sold low, for Cash.

N. B. The highest price paid for FOX, MINX, RACCOON, or OPPOSSUM, and all other kinds of SHIPPING FURS. A list of prices will be sent to dealers, by addressing, post paid, J. H. HARLEY, 34 John street,

m18-8t one door from Nassau street.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. TENNICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,

oct15–6m 93 Maiden Lane.

THE NEW STORE.—BETTS, KELLEHER & BETTS, have opened their new store, No. 507 Broadway (St. Nicholas Hotel), with an entire new stock of CARPETS, of every description.

Purchasers are invited to call and examine their new patterns of ROYAL WILTON and FRENCH VELVET CARPETS, being the most splendid ever offered in this city—all of which will be furnished at the lowest market price.

Their stock of ENGLISH FLOOR OIL CLOTHS is very large and select, and well seasoned. BETTS, KELLEHER & BETTS,

507 Broadway.

P. S. Our old store, 292 Broadway, will be kept open for the present to dispose of the Stock, which is selling at very reduced prices. Some real bargains may be had if application is made early. m4–3m

HOUSE-FURNISHING ARCADE! FANCY AND TOY BAZAAR! Large Basement Store, 128 Canal street. Every description of Willow, Wood, Britannia, Japan, Tin, and Iron Ware; Fancy Baskets, Cages, and other Fancy Articles; Children's Carriages, Propellers, Rocking-Horses, and other amusing and instructive Toys.

N. B. Clergymen and their families supplied at a discount.

oct15–6m J. KELLOGG.

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

DR. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations,*" "The Palace of Elegance and Taste," &c.

TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

FANCY GOODS DEPARTMENT.

Work-boxes, Dressing-cases,
Card, Odor, and Cigar cases,
Portfolios, Writing-desks,
Paper and Pen knives,
Taylor's Honey & Windsor Soap,
Toilet and Jewel cases,
Porte-monnaies, Tablets, Brushes,
Chess, Dominoes, Checkers,
Alabaster, Bronze, Parian,
Bisque, Statuary, &c., &c.

RETICULE DEPARTMENT.

TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

TOY DEPARTMENT.

Villages, Cities, Camps, Farms,
Buildings, Animals, Railways,
Harmonicons, Pianos, Graces,
Magic-Lanterns, Tops, &c.
Kitchens, Rooms, Tools,
Book-cases, Bureaus, Guns,
Garden and House Utensils,
Wooly Dogs, Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.

DOLL DEPARTMENT.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll,*" *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

GAME DEPARTMENT.

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